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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. C

June, 1935

No. 6

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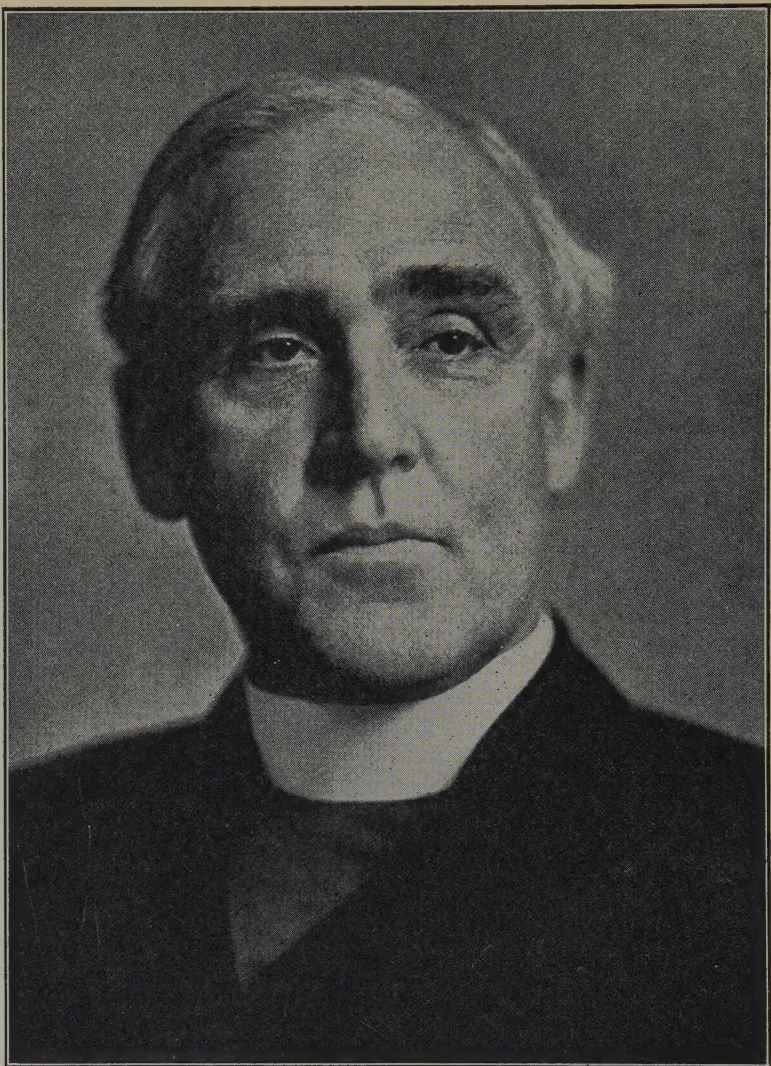
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THE MOST REV. D. T. OWEN, Archbishop of Toronto and Primate of all Canada, will speak at the Episcopal Social Work Conference, an associate group of the National Conference of Social Work. It meets June 9-14 in Montreal

The Spirit of Missions

VOL. C, No. 6

JUNE, 1935



Missionary Facts from Many Lands

A FEATURE OF the annual Corporate Communion of the Publicity Department of the National Council on April 25, was the presentation of a Lenten Offering in which every officer and member of the staff had a part. Although each member of the group, together with all the Church's missionaries, has made sacrifices in order that the Church's work may go forward during these difficult days, the offering amounted to \$150.57. The President of the National Council, the Rt. Rev. Philip Cook, was the celebrant, assisted by the ordained officers of the Department, the Rev. G. Warfield Hobbs and the Rev. John W. Irwin.

HOW FAR DID *you* have to travel for your confirmation? When Archdeacon Bulkley of Utah presented a class of fourteen from three missions outside Salt Lake City, eight of the candidates came from Kenilworth, 132 miles from Salt Lake City; others came from Eureka, just under one hundred miles away, and others from Park City, thirty-two miles distant. Altogether the fourteen candidates traveled to and from their confirmation more than 2,500 miles. The service was held in the chapel of the girls' school, Rowland Hall, as it was just after St. Mark's Cathedral had been badly damaged by fire.

St. Mark's Cathedral was the first church built by Bishop Tuttle and is the oldest non-Mormon church in Utah. It is hoped that the fire insurance, which covers only part of the cost, may be supplemented by many gifts to make pos-

sible the rebuilding and modernizing of the cathedral as a memorial to Bishop Tuttle. If you have access to a file of THE SPIRIT OF MISSIONS, his first letters from the West, in 1867, make good reading.

SELECTIONS FROM the Book of Common Prayer have been made available to blind Churchmen through the publication by the Braille Committee of the South-eastern Pennsylvania Chapter of the American Red Cross, of two volumes, the Order for Daily Morning Prayer together with Prayers and Thanksgivings, and the Order for Daily Evening Prayer together with the Offices of Instruction and Forms of Prayer to be Used in Families. Copies of these volumes may be obtained at \$1.25 each from Miss Mabel Boardman, Director, Volunteer Service, American Red Cross, Washington, D. C.

The Holy Communion with the Collects, Epistles, and Gospels, was transcribed into Braille by the Committee on Literature for the Blind of the National Council, and widely circulated among blind Churchmen. Two editions have been exhausted and the committee hopes that it may soon have the means to re-issue this volume in a revised edition.

AMONG the *Dakotas Today* is the title of a new pamphlet written by the Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, and issued by the National Council. The story of Benjamin L. Ancell's thirty-five years in China, published in THE SPIRIT OF MIS-

SIONS for April, also has been reprinted as a leaflet entitled, *Dr. Ancell, Pioneer for Christ in China*. Both pamphlets may be obtained free upon request to the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.

A UNITED THANK OFFERING leaflet from the Diocese of Massachusetts makes these suggestions:

Form a United Thank Offering Parish Committee with representatives from all the women's and girls' groups—the members to keep the United Thank Offering before their organizations, and individuals such as shut-ins, business and professional women, and those too busy to attend meetings.

Divide the parish into districts, if they do not already exist, with one person, who is a member of the parish committee in each neighborhood to make personal visits in the interest of the United Thank Offering.

THE DEPARTMENT of Foreign Missions recently received fifty dollars from the Missionary Society of the Virginia Theological Seminary, with instructions to send it as a special gift to the Rev. Lloyd R. Craighill of Nanchang, China.

In acknowledging the gift, Mr. Craighill wrote:

I have been close enough to those offerings in past years to know just what fifty dollars from that source means, and I shall try my best to put this offering to work where it will count most. I think I will use it to help out in some village work recently started about twenty miles from Nanchang as a sort of out-reaching from St. Matthew's Church. This new venture has a higher degree of local support and coöperation at the start than any similar work I know of under our mission. The mis-

sion pays the salary of the catechist and that is all. The village people provide his quarters, have converted the town temple into an assembly hall, and one corner of the ancestral temple has been fitted up with weaving frames where this useful home industry is taught. The catechist has helped to organize three coöperatives, a village improvement society for the repair of dikes, street improvement, *et cetera*, and is now starting a village primary school in another room of the town temple. One-half of the operating cost of this school is being borne by the village and the other half by various friends.

With a good deal of Scotch caution I find that I can put in a little money from time to time for equipment and help a struggling idea become a reality. A few tens of dollars in helping to provide the desks and school equipment and a few more tens to provide weaving frames for the industrial training, is the kind of thing I mean. This fifty dollars judiciously invested in this village work, will, I am sure, be put to good use and will, I believe, be the kind of work the Virginia seminary men will be interested in. The Rev. Kimber Den is putting his heart and some of his meagre salary into the work in a fine spirit of Christian service and I believe he is laying firm foundations in that village area for a real Christian Church.

A RUBRIC ON page 320 of the Book of Common Prayer says:

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

We hope that the ministers to all our large family of readers have "advised" them in accordance with this rubric of the Church. There is no other way to perpetuate your gifts for the advance of Christ's Kingdom on earth.

The Oldest Subscriber?

Who is the oldest subscriber to THE SPIRIT OF MISSIONS? If you think you can claim this honor please tell us about it. An honor roll of long-time readers will be published in connection with our centennial. Address the Associate Editor, THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York.

The Challenge From General Convention

Inadequacy of Emergency Schedule apparent in every mission field. We must begin now to rehabilitate work undertaken in Christ's Name

A CHALLENGE CONFRONTS the Church. Upon its immediate acceptance by all Church people—Bishops and other clergy, laymen and laywomen—depends the life of the Church's Mission in no less than three important aspects: (1) The restoration of a living wage among workers of the Church at home and abroad; (2) the resumption of vital work in response to the pleas of Missionary Bishops; and (3) the attainment of the first step toward the restoration of the missionary work of this Church to a plane worthy of its resources.

What is this Challenge that will bring this breath of life to the Church's worldwide work? Readers of *THE SPIRIT OF MISSIONS* need hardly be reminded that the General Convention which met last October in Atlantic City approved a budget of \$2,700,000 for the general work of the Church, but recognizing that the income for the year 1935 would fall far short of the amount needed to meet this budget, divided it into two parts, the Emergency Schedule, and The Challenge. The Emergency Schedule basis upon which the National Council is now administering the Church's general work was fixed at \$2,313,115. The difference between this figure and the \$2,700,000 budget—a budget which General Convention "after painstaking and mature consideration" on the part of its Joint Committee on Budget and Program, characterized as far below "the needs of the Church's work"—constitutes The Challenge. The attainment of The Challenge, through the giving in 1935 to the general work of the Church of \$386,885 more than the Emergency Schedule, will only place that work on a minimum basis of effectiveness. But it will be a step forward.

The urgent necessity for greater sup-

port of the Church's work at home and abroad is manifest in every aspect of the Church's missionary enterprise. In China, a thousand miles up the Yangtze River, is Ichang, the furthest west mission of our Church in that land. Ichang was a flourishing mission until its development was interrupted by the disturbances of 1927 and 1928, but the difficulties of those days were as nothing compared to the conditions produced through the heavy reductions in appropriations. A missionary visited Ichang after an absence of seven years. He reported:

The depleted staff, both Chinese and foreign; empty buildings and compounds where it used to be difficult to find room even for the "only-one-more" pupil or person in need; one primary school instead of five; the boys' middle school closed; buildings generally out of repair; two Chinese congregations discouraged; only one resident foreigner; and all this because one cut in appropriations has been piled upon another.

On the other hand, there are some new and enthusiastic Christians. Some of the former generation of students are trying, without proper facilities or equipment, to teach some of the children of today. Others are giving voluntary service in popular education classes. Such things help to lighten the gloom of the situation. If I were asked, what does the cut in appropriations mean, I would say:

To the school children it means that they simply do not go to school because there is none to go to. An ever-increasing number is growing up without even the simplest knowledge.

To the non-Christian people, it means that they now have no opportunity to hear the Christian message. That is where conditions hurt most. We need a good catechist who could hold evening meetings for the men and teach a class of children; and another Biblewoman; but the cuts will not allow even the meager sums necessary for their support.

One of the worst features of the situation is the absence of any funds for the training of women workers and for providing scholarships that help boys and young men in Boone Middle School and College—sometimes men hoping to enter the ministry. There is not a doubt that these reduced appropriations are slowing down all Christian work.

All the Bishops in China reiterate the conditions reflected in Ichang. Everywhere there is a general hampering of activity and a feeling of constraint which is not conducive to the healthy spread of Christ's Kingdom throughout the world. Bishop Graves of Shanghai summarizes some of the more obvious ways in which the work suffers thus:

1. Necessary repairs on mission property have had to be deferred. This ultimately means increased expense through deterioration.

2. No new work or advanced projects are now possible. Any opening that may present itself cannot be taken advantage of.

3. A most serious difficulty from which we are suffering is that we get no reinforcements from home.

Everywhere in China, in Japan, the Philippine Islands, Alaska, Latin America, Honolulu, Liberia, at home among the Indians, the Negroes, the great rural populations, there are insistent demands for more workers. A doctor is an urgent necessity at St. Andrew's Hospital, Wusih. Evangelistic workers are needed in the Philippines where in Sagada our limited staff is so overtaxed that, upon the admission of the men themselves, they are unable to meet all the demands of the situation adequately. Nurses are needed in both China and Japan.

The cramping effect of the Emergency Schedule in preventing our workers from taking advantage of new opportunities, is everywhere apparent. This plea from a missionary in the Diocese of Kyoto is typical:

A group of Koreans living in Kyoto have asked for baptism. They want their own small place of worship. They do not fit into a Japanese parish. They cannot follow the Japanese language in either service or sermon. They might raise about three yen a month towards the rent of a little place of worship but that won't go far. We are simply obliged to tell those Koreans that we cannot give them the help they ask.

Toyama is one of the most difficult stations where local custom and shifting population all militate against building up a strong Church. Toyama is asking for a kindergarten as a center for neighborhood interest and as a means of reaching families as well as children. The initial equipment would cost about one hundred dollars. Running expenses would be two hundred dollars a year until the children's fees were large enough to care for this expense.

But it is not only the inability to seize favorable opportunities that so crushes our missionaries in every part of the world. There is the heartbreak which accompanies the abandonment of established work. Bishop Campbell writes:

If all the missions closed their schools at such a reckless rate as we have been doing, the Republic would be left with practically no educational facilities at all.

In Alaska the only way that the work could be adjusted to the limitations of the Emergency Schedule was by planning to close, during the summer of 1935, the school for Indian boys and girls of the Lower Yukon at Christ Church Mission, Anvik. This school, which was established nearly fifty years ago by the Rev. John W. Chapman, has been a vital factor in the success of the Church's Mission in the territory all around Anvik. In Latin America, particularly in some of our West Indian jurisdictions, the necessary adjustments could only be made through further reductions in salaries.

AT HOME AT NO time within the present generation has the opportunity been so ripe for advance in our work among the great rural population, the Mexicans resident along the southwestern border, the Negroes, and the Orientals. Despite this fact the numbers of our home missionaries during recent years have steadily declined. It is not uncommon for one man to be in charge of a dozen or more stations scattered far and wide over an area as large as some of our smaller States. And with this increase of responsibility the missionary's salary is reduced below subsistence level and his allowances for travel or upkeep of automobile are also reduced—reduced to such an extent that unless he uses part of his own meager wage he cannot visit all the stations committed to his care. Souls are being neglected at a time when they are not only especially receptive to the Christian Gospel as presented by this Church, but also at a time when certain pagan forces are especially active in seeking their allegiance. America if it is to be stalwartly Christian needs the Church's message now!

THE CHALLENGE FROM GENERAL CONVENTION

The strength of the Church's work among the Negroes has been ever in the schools of the American Church Institute for Negroes. But the Institute has shared the same fate as all the Church's missionary work and the means allotted to it under the Emergency Schedule are so meager that this great educational work is in jeopardy. Teachers' salaries are pitifully low and in many cases the schools are without the means necessary to operate on the simplest basis. Another feature of the Church's work among the colored people is the Negro episcopate. Yet, under the Emergency Schedule our one Negro Bishop charged with the oversight of all the work for his people in the great Province of the Southwest receives an amazingly inadequate stipend.

THE EMERGENCY SCHEDULE has affected the work which centers in national headquarters at Church Missions House. There is not a servant of the general Church who has not made great personal sacrifices that the work may go forward as effectively as possible. But there is a point beyond which sacrifices cannot be made, and these missionaries of the Church need the encouragement which would come through an immediate hearty acceptance of The Challenge. Specifically the work at national headquarters has suffered greatly. The personnel and means at the disposal of the Field Department have been so depleted that it can no longer effectively inform the Church at home of the needs of our missionary work in all parts of the world. The Department of Religious Education has been deprived of its secretary for missionary education, the leader in a branch of the work essential if our Church is to maintain its missionary fervor and enthusiasm.

Mention has been made of the compelling opportunity facing the Church in rural America today. Nevertheless the Emergency Schedule makes no provision for the prosecution and development of this work. The Challenge when obtained would give the Department of Domestic Missions the assistance necessary to de-

velop this important work constructively and vigorously.

Other Departments have suffered in like degree. The Department of Christian Social Service, for example, is reduced under the Emergency Schedule to one and one-half officers. This, in a day when there is no more vital subject before the world than social reorganization. Like the missionaries in the domestic and foreign fields, the workers at Church Missions House see opportunities for service, opportunities to advance the Kingdom of God, but the means with which to embrace them are lacking.

THE CHALLENGE offers the first step to meet this situation. Presented to the Church by General Convention, The Challenge was given definite form at the recent meeting of the National Council and provides that the money received to meet it shall be allocated to all phases of the Church's general work in the following amounts:

Department of Domestic Missions.....	\$ 90,074
Department of Foreign Missions.....	136,553
Department of Religious Education.....	8,500
Publicity Department.....	9,900
Field Department.....	24,600
Department of Christian Social Service	10,075
Woman's Auxiliary.....	1,500
American Church Institute for Negroes	15,450
General, Church Missions House.....	45,000
Reduction of debt.....	11,055
Coöperating Agencies, etc.....	34,178
Total	\$386,885

The acceptance of The Challenge presented to it by General Convention is vital to the life of the Church. In a tabulation of per capita gifts of the membership of the various communions in America for last year, our Church stood first in its giving for congregational expenses, but in its giving for the missionary enterprise was last. Missionaries and new Christians and those who have not yet heard the Gospel anxiously look to Churchmen in America for their answer to this Challenge.

Osaka Parish Meets a Deep-seated Need

St. Paul's Church offers its people a place for Christian interment and a Christian substitute for Buddhist services for the dead

By Edith L. Foote

Missionary in Japan since 1923

From time to time THE SPIRIT OF MISSIONS has published articles which indicate the influence of racial characteristics upon Christian worship (see November, 1933, issue, page 607). Some study in this little explored field has been done, notably by the Society for the Propagation of the Gospel which in 1933 published Worship in Other Lands by H. P. Thompson, but more needs to be done. The accompanying article is a further contribution to this study.

THE VENERATION of ancestors is so important a custom in Japan that Christian people must devise practices to meet a genuine social need. It is natural that most Japanese families have their ancestral tombs in Buddhist or Shinto temple precincts, but occasionally one sees a Christian monument in the midst of graves marked with the Buddhist symbol of the Five Elements. There are only a few cemeteries in all Japan devoted entirely to Christian burials.

The first ethic taught to a Japanese child, and the most important of all, is expressed by the word *kohkoh* (Loyalty to the Emperor and filial piety). One expression of filial piety is the care of ancestral graves, including periodical visits to them. A criticism sometimes levelled at Christians is that they neglect their ancestors' graves. The more conscientious they are, therefore, the more zealously do they try to express their respect and veneration.

The Rev. P. N. Abe, rector of St. Paul's Church, Osaka, recognizing the deep-seated need of his people to express their veneration for their ancestors ac-

cording to Christian standards, has incorporated in his new church a unique aid to bereaved Christian families. Behind the sanctuary is a narrow ambulatory which may be approached either from the small vestry room, or from a corresponding room on the north side of the altar. This ambulatory is about four feet wide and about twenty feet long, stretching the full length of the sanctuary. At a point corresponding with the situation of the main altar, there is a wall niche, containing a cross and a pair of altar vases. The rest of the wall on both sides of the ambulatory is lined with little concrete cubicles about ten inches square. Most of these cubicles are wide open; but some are provided with little copper doors, fitted with a lock, and decorated with a Latin cross and name plate. In them repose the ashes of deceased members of St. Paul's congregation. But so great is the need for such facilities, that at present some of the cubicles contain the ashes of Christians of other communions whose friends (not members of St. Paul's parish) have asked permission for the ashes to rest in a Christian church instead of in a Buddhist cemetery.

St. Paul's Church helps in several ways. One is to provide Christian interment. Another is to provide a Christian substitute for the Buddhist services for the dead which occur every summer in July or August. At St. Paul's, there is an early celebration of the Holy Communion, followed by a procession first to the ambulatory, and then to the Christian graves. This is repeated on All Saint's Day.

St. Paul's congregation responds heartily; indicating that a need is being met.

"The People Had a Mind to Work"

Churchmen in Taft, California, eager for a new church but lacking the necessary means, erect, by their own labor, a worthy building

By the Rt. Rev. Louis C. Sanford, D.D.

Missionary Bishop of San Joaquin

THE EARLIEST Christians in California erected with their own hands the buildings which expressed and implemented their faith. These churches today are historic monuments valued, partly for their architectural interest, but chiefly because they recall the picture of a manner of life which has vanished. Since 1800, all the buildings on our western slope, from hen coops to skyscrapers, have been the affairs of architects, contractors, hired artisans, and banks. It remained for the depression and the initiative of a live congregation to revive the self-reliant economy of the past.

The town of Taft sprawls on the rolling hills which flank the southwest curve of California's great central valley. Oil created it and oil maintains it. There is no agriculture. A forest of derricks supplies from afar the appearance of vegetation. There is no other industry but oil.

Few new wells are now being drilled since there is already too much oil in this starving world. The ten thousand people scattered over the hills in this vicinity, when they are at work, are either taking care of the pumps still operating or providing for the needs of their fellow oil workers. St. Andrew's congregation is made up of these men and their wives and children. It is fortunate in being a cross section of the population. Its fifty com-

municants number some who can make and use blue prints as well as those who can repair machinery and drive nails.

When St. Andrew's began its career in 1928, the mission bought a piece of land and a second-hand shanty which was moved to its lot. A little tinkering converted the cabin into a combination of church and parish hall. An unexpected gift, supplementing the contributions of the people, relieved the land and building from debt. Then, of course, the town imposed a bill for street improvements which for a time retarded the material progress of the congregation. The building was always ugly and never adequate. The Church school had to vacate when the grownups arrived for service. When the Bishop came for confirmation everybody visited around outside after the service while the women set the table in the nave for the pot luck parish lunch.

The Vicar has been sleeping in a little two by four closet behind the chancel.

Dreams of a worthy church on the ample lot have frequently been indulged, but last fall when the building could no longer accommodate the Church school, the Vicar said to the people, "Let us wait no longer for times to improve. We have no money to build in the customary way and we are not likely to have any. Let us construct a church as the Spanish friars



The Vicar of St. Andrew's Church, Taft, California, shows Bishop Sanford (left) progress being made on new building

did two hundred years ago out of the soil in our own backyard."

An analysis of the soil proved it to be adobe of the finest quality and immediately members of the congregation began donating their time to make wooden forms and mould sun-dried bricks. A local architect drew the plans, which called for a concrete foundation and wall-plates. Here, it seemed as if a contractor must be consulted. But as the lowest bid was three hundred dollars, the people laid the foundation themselves, and laid it well, at an outlay of only fifty dollars for cement and gravel. The winter rains, this year more copious than at any time within forty years, delayed activities, but the walls have risen and a roof of shakes (split shingles secured at a bargain) is being applied to serve until there is money enough to provide the tiles which will give the church the proper finish. When the floor of commercial brick is laid, the church will be ready for use.

We hope that in the spring it may be

consecrated. It has been necessary to buy cement, brick for the floor, shakes for the roof, lumber for the forms and for the roof timbers and to engage a capable foreman to direct the activities of the people. The Vicar has shown himself as much at home in overalls as in a cassock and the people have been enthusiastically generous with their time and labor but ready money has been scarce. The people already have contributed one thousand dollars in cash, but a few hundred dollars more is needed before the mission can qualify for a gift from the American Church Building Fund Commission. The estimated cost of the completed building was about five thousand dollars, more than half of which the parishioners contributed through their labor. Now the people are adding to their rôle of brickmaking that of salesmanship to induce those who could not contribute labor to buy a score or more of adobe bricks, so that the building may be speedily consecrated.



ARCHITECT'S DRAWING. ST. ANDREW'S CHURCH, TAFT, CALIFORNIA

The will and devoted labor of the members of the congregation made possible the erection of this attractive church when funds were not available for building purposes

"To All Sorts and Conditions of Men"

The Church in the Canal Zone, at the cross-roads of the New World, carries on an effective ministry among people of many races

By Sarah E. Weeks Baker

Communicant, St. Luke's Cathedral, Ancon, P. C. Z.

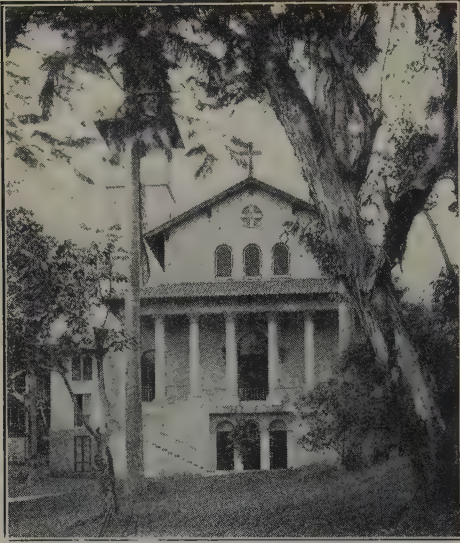
TWENTY-ONE YEARS ago the Panama Canal was nearing completion. In Ancon, on the Pacific side of the Isthmus, there was a small building close to the old hospital gateway, the Chapel of St. Luke the Beloved Physician, in charge of the Rev. Harry Carson (now Missionary Bishop of Haiti and Bishop-in-charge of the Panama Canal Zone). The Rt. Rev. Albion W. Knight was in charge of the territory in those "old days," memories of which are retained in the present Cathedral of St. Luke through a chancel window inscribed: "To the Glory of God and in memory of those who lost their lives in the construction of the Canal."

The Cathedral of St. Luke was erected during Bishop Morris' episcopate, which began in February 1920. It will be recalled that with the acquisition of the Canal Zone by the United States and the renewed and increasing interest of Americans in the Isthmus, it seemed desirable that the work of the Church, begun by Americans, should again be placed in their hands. Accordingly, on March 8, 1906, a concordat was entered into with the Church of England, whereby jurisdiction over "that great tract of country on the Isthmus of Panama commonly called the Panama Canal Zone, forty-seven and a half miles long from ocean to ocean, and ten miles wide, together with the cities of Panama and Colon, and all that part of Colombia between the Canal Zone and the Magdalena River on the south," was transferred by the Bishop of Honduras to the Church in the United States.

Soon after Bishop Morris arrived the

United States Government notified him that the property on which the chapel stood must be vacated to make room for contemplated improvements and hospital extension. Later this plan was reconsidered and the Church was offered not only the land on which the chapel stood, but the adjoining property, provided it would erect without delay, a suitable building. Bishop Morris foresaw the real opportunity thus presented to strengthen the work in his jurisdiction which was already well begun. With the aid of the National Council and many interested friends and congregations in the United States, the building was made possible. The cornerstone of the Cathedral was laid in 1922. Consecration followed on March 30, 1924.

Ancon, where the Cathedral is located, nestles at the foot of Ancon Hill, with stately royal palms, flamboyant and other tropical trees, crotons, scarlet hibiscus, oleanders, coralite vines, making it colorful and charming to look upon. It is a small settlement of homes for the hospital and other U. S. Government employees. The Gorgas Hospital (formerly Ancon) itself, is higher on the side of the hill. Beyond is the Governor's Mansion and other official residences in the section known as Balboa Heights. Further on is the Army headquarters, Quarry Heights, below which lies Balboa with the shops and Pacific docks and a large residence center for Zone employees. Still further toward the Pacific breakwater and the great fortifications, lies Fort Amador. Not far from Ancon, on the other side, is the Army airport, Albrook Field, and a little distance on lie Corozal and



ST. LUKE'S CATHEDRAL, ANCON
The center of the Church's life in the
Panama Canal Zone and adjacent territory

Fort Clayton, both Army posts. Beside the second Pacific lock-gates of the Canal is the small town of Pedro Miguel. The Cathedral congregation is composed of residents of all these places.

Then there is the City of Panama near at hand with American and English business men and women, merchants, bankers, and employees, as well as the diplomats representing all countries; so it may be seen that the Dean of the Cathedral covers considerable ground when he does parish calling, a very necessary part of his work. Besides, there are many sick people in the hospitals to be visited. The present dean is the Very Rev. Samuel Alston Wragg, who four years ago ended a quarter-century-long ministry in Columbus, Georgia, to come to the Zone.

Dean Wragg's work is difficult. Those who are used to old established parishes in the United States, would say as many newcomers do of the Canal Zone, "it is so different here." The difference consists in the place, the people, and the climate. One feature of life is its ever-changing aspect; there is noticeably a lack of permanence in the attitude of those met here. This is accentuated by the coming and going of the Army and

Navy personnel, with their two or three years' duty. Other residents, also, are here for a short time only. For instance, a family comes from the United States, the father, perhaps a Government employee or representing a commercial concern. They have been in the habit of attending church and observing Sunday in the regulation way, but here it is "different," they are among strangers, the weather is warm, there is a tendency to relax and unless our clergy detect their presence and seek them out, they are likely not to feel the "urge" to look up the Church. They make a few futile excuses and they are not added to our regular attendants. On the other hand, we have with us for a time, many families who are active and interested and responsive to advances. They attend church regularly, give of their means generously, help with the Church school in the always needed capacity of teachers, work in the Guild and the Woman's Auxiliary—then business or duty calls them elsewhere. So it goes in these outposts away from home, sometimes many, sometimes few, but whichever the case, the Church stands ready to welcome her children.

THE CATHEDRAL OF ST. LUKE is in the Canal Zone, but it is only half a block from Panama City, the capital of the Republic, the boundary line being Fourth of July Avenue. Of the population of the foreign city (some 75,000), more than half are colored, and many are a combination of Caucasian with Indian or Negro strain. St. Paul's Church, Panama City, has a West Indian congregation of 7,500 baptized members, but the church seats only one thousand. Consequently it is always crowded and the late comers stand outside its doors and windows. They have a vested choir, a good Woman's Auxiliary, and a St. Agnes' Guild for the younger women and girls. The laity of the West Indian churches are sincere and hearty in their worship. Their Church schools are much better attended than those of the white people.

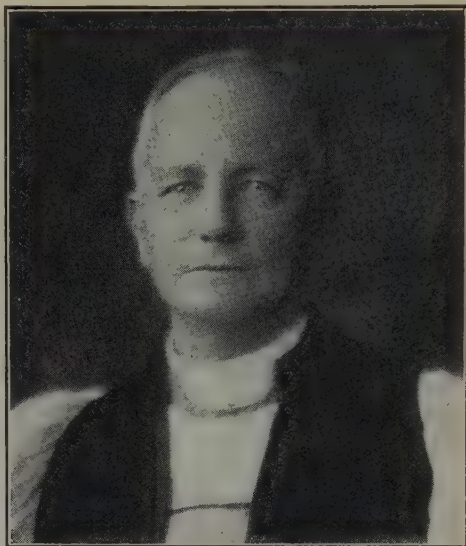
The Rev. Arthur F. Nightengale's Sunday schedule begins with an early, five-

thirty, Communion at St. Paul's Church, after which he goes to Paraiso six miles away for an eight-thirty service at St. Alban's Mission. At ten-thirty he is back at St. Paul's for morning service. Church school is held at three-thirty and after that he goes out to the St. Matthias Mission, Sabanas. Later, he conducts evening service at half-past seven at St. Paul's Church. This is a large service with music and a sermon. Anyone passing St. Paul's Church on a Sunday evening sees the crowd reaching out into the street and side-street.

Mr. Nightengale also ministers to the lepers at Palo Seco, a short distance out from the Pacific entrance to the Canal. There is a superintendent's residence on a hill overlooking the other buildings—houses, dormitories, a refectory, and the Chapel of the Holy Comforter. The lepers, of both sexes of the dark-skinned races, are supported by the United States Government and do not lack for good care and food. They have a hospital for the worst cases. As they live in a community, with the privilege of seeing occasional visitors, they are contented. Although little in a material way can be done for them, they need the Gospel and the ministrations which our clergy alone can give them.

The West Indian employees of the Canal on the Pacific side have their homes in Red Tank and La Boca. The Rev. John P. Mulcare, priest-in-charge of St. Peter's Church, La Boca, ministers to this whole section. He recently has secured a small new chapel at Las Cascades called St. Bartholomew's, (consecrated in 1933), where services are regularly held. He also goes to Gamboa Penitentiary, twenty miles from La Boca to hold service every Sunday afternoon, as well as on especially requested occasions. His own parish comprises an earnest and active body of Christian workers, who pay particular attention to their music and the development of their young people along spiritual lines.

To go from Colon to Panama or vice versa, involves a two-hours' train ride, a much longer transit of the Canal by



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THE RT. REV. H. R. CARSON, D.D.
Bishop of Haiti and Bishop-in-charge of the
Panama Canal Zone

boat, or a half-hour's flight by plane. The City of Christopher Columbus is made up of a line of small and (to the tourist) interesting shops along Front Street which faces the landing place of sea craft and wide avenues proceeding therefrom past more stores and many residences. Soon Colon runs into Cristobal. Here and in New Cristobal are the quarters of the U. S. Government employees, comfortable and cool and fairly luxurious. On the Atlantic side are Fort Davis, Army airport, France Field, and the Navy headquarters, Coca Sola.

At Gatun within easy driving distance from Colon, is the first Canal Lock from the Atlantic side. Down toward the breakwater beside Government-owned Hotel Washington and its large well-kept grounds, is picturesque Christ Church-by-the-Sea. The Ven. E. J. Cooper is rector of its congregation, an earnest body of West Indians. In this same church, the white congregation of the Mission of Our Saviour holds its services, which must be arranged at hours which will not incommode the regular congregation. Under the leadership of the Rev. Robert W. Jackson, for the past three years rector of the Mission of Our Saviour, this congre-



THE CHILDREN'S HOME, BELLA VISTA, PANAMA CANAL ZONE

Nineteen nationalities are represented in the thirty children cared for in the home. More children could be cared for if more means were available. Miss Claire E. Ogden is in charge, assisted by Miss Eleanor Snyder

gation is steadily increasing. They hope that the day will come soon when they will be able to build a church for themselves. Their meetings and Church school on Sundays now are held in the Elks' Club House.

Mr. Cooper has devoted the many years of his ministry in Colon to the West Indians of Christ Church-by-the-Sea. He has organized another mission which is drawing its full quota of West Indians, the Chapel of St. Mary the Virgin at Mt. Hope. St. George's in Gatun is a West Indian Mission ministered to by Mr. Jackson.

ONE SMALL ROOM with no window, seven or eight people living there, the door opening on a courtyard surrounded by many other such dark and wretched dwellings—from a sordid environment such as this come most of the boys and girls in the Children's Home, Bella Vista, in the Panama Canal Zone. Most of them are orphans.

Many of them are thin and fretful when they arrive, having lived on coffee, bread, and rice, but their little lives soon respond to sunshine and the fresh air of Bella Vista, and to a regime of simple food, clean beds, and happy school life. Two little newcomers were once found sleeping on the floor in the home. That was the only sleeping place they had ever known.

More than this physical care, the home has a chapel where morning, noon, and evening prayers are said, and the Dean of the Cathedral of St. Luke the Beloved Physician gives regular instruction. The children also attend the Cathedral on Sunday. A Cathedral member writes: "It makes us proud to see them file in quietly, neat and clean in their sometimes second-hand garments."

All the world goes through the Canal Zone and a good share of it is included in the nineteen nationalities represented by the thirty children in the home. Two of the children are of Turkish parentage,

one is German, others are Chinese and Puerto Rican, others come from Nicaragua, Ecuador, and Venezuela, several are from Panama, and two are freckled Americans. All but the youngest attend the Panama schools, chattering Spanish, and learn English in the home.

The house, which was the gift of a New York Presbyterian layman, could hold twenty more children, and there are many applicants, but it is simply impossible to support a larger number with the maintenance funds available. Even as it is, the allowance of \$2.50 a month for each child's food is barely adequate. They have meat and fish only once a week. Supplies are bought wholesale as far as possible, and merchants are generous. Doctors and dentists and hospitals of the Zone contribute medical care. The Cathedral Guild and the Panama Needlework Guild give them new clothes once a year. A cook and a laundress are the only servants; the children do all the rest of the housework.

Miss Claire E. Ogden, housemother, is third in the line of United Thank Offering workers who have mothered this polyglot family. Mrs. W. R. Royce was the first in charge when the home was opened in 1920; she was followed by Miss Alice Lightbourn and she in turn by Miss Ogden, now assisted by Miss Eleanor Snyder.

As a matter of fact the home was started by the efforts of one little Panama boy twelve years old. His parents died and he was making a gallant struggle to support his four brothers and sisters, shining shoes at the Ancon Clubhouse. His story was learned, the community came to the rescue, and having cared for him, realized the needs of other children. Aided by a contribution from the Red Cross, Bishop Carson opened the home.

OUR SAVIOUR bade us go out into the world to “seek and save.” If we cannot go ourselves we can send our messengers. Those representatives in far-away Panama need the prayers and understanding and sympathy of all Church people at home. Panama is a very at-

tractive country, and the longer one stays here the better one likes it. While a stranger would be astonished at the mildness and general agreeableness of the climate (the average temperature is around eighty degrees Fahrenheit and the nights are delightfully cool) the very monotony of it is too much for the average North American. For this reason the U. S. Government employee is advised to take two month's vacation away from the Isthmus each year, and it is insisted that provision *must* be made for a trip to the United States every two years for the sake of health. Malarial fever is a great menace, but in the settled places this is easily avoided, if proper precautions are taken. Where sanitary conditions are not so good, in places off the beaten track in the interior, the malarial mosquito still flourishes. When men go out into the “wilds” where they have few white companions, there is a tendency to “go native.” Those who would have been considered strong morally are often so assailed. We need ordained men to combat these cases. Where there are no churches there are other ways to spend leisure time. A man consecrated to God's service might do much to help his brother out from the “slough of despond.” We are not among savage peoples, we are at “the crossroads of the world,” so the “eyes of the world” are upon us, they are watching to see how we will handle the situation. Here is the opportunity to “bring the world to Christ.” Even with the Church offering its ministrations here and now, men are rearing their families to be Godless. We need more workers to deal with those who have been here for years and have grown careless and forgetful.

We quote some figures: on the Pacific side alone there are probably 15,000 Zone employees; in the Army and Navy, some 8,000. On the Canal Zone alone, there are 16,000 baptized members of the Episcopal Church, and of this number only 3,400 are communicants. Is there something to be done? As we see it, the Republic of Panama, the Canal Zone, and Colombia is a most important field today.

Gen. Chiang Sponsors New Life Movement

Plan to improve personal and social life enthusiastically endorsed by masses, spreads rapidly from Nanchang to all parts of China

By the Rev. Kimber H. K. Den

St. Matthew's Church, Nanchang, China

Missionary leaders are prone to speak of the intangible influence of Christianity in the Orient—an influence far in excess of what might be expected from the statistical reports of missionary work. The New Life Movement recently inaugurated in China and described by Mr. Den in the accompanying article reflects definitely this influence and is indicative of the very real power of the Christian Gospel in the non-Christian lands of the Orient.

NO MOVEMENT in China today is more prominently before the eyes of the whole world than the New Life Movement. First started in the City of Nanchang early in the spring of 1934 as a local movement for the cultivation of personal good habits and the betterment of social life in this great city, in less than three months it had spread throughout the whole country through the influence of the Government and the organized effort of the people. In almost every large city or district, local associations have been organized and are being directed by the highest administrative authorities for permanent promotion of the movement.

In the history of China, every decade has had its social movements but none has had such a penetrating influence upon the masses within such a short period of time as the New Life Movement. This is readily understandable. The New Life Movement is a timely effort to meet a new crisis. In the face of present natural calamities, flood and famine from within, and foreign invasions from without, there is no way to national salvation except through a new national conscious-

ness and a reformation of the people's lives.

It is well known that China for some five thousand years has had a cultural history with fine standards to guide the daily life of the people. Yet, owing to political oppression and general disregard, these standards have disappeared and a general degeneration of moral character among all classes of people has ensued. The officials tend to be dishonest and avaricious; the masses are undisciplined and calloused; adults are ignorant and corrupt, youth becomes degraded and intemperate; the rich become extravagant and luxurious; and the poor become mean and disorderly. Naturally there followed a complete disorganization of social order and national life. The only way to remedy the situation was to take strong action to break the demoralizing influences and to start anew a rational life as required by the citizens of a civilized country. This is the object of the present New Life Movement.

To attain such an end, we were not seeking something entirely new; we sought guidance in the ancient high virtues of the nation—etiquette, justice, integrity, and conscientiousness, expressed in *Li, I, Lien, Chih*. These four virtues were highly respected by the Chinese people in the past, and they are vitally necessary now if the rejuvenation of the nation is to be effected. As these four virtues are the essential principles for the development of personal character, they must be applied to one's regular daily life which also contains four things—food, clothing, shelter, and action. When a man's daily life is guided by these four virtues, he will learn how to live in proper relation to others

GEN. CHIANG SPONSORS NEW LIFE MOVEMENT

and adjust himself to his surroundings. He will have a keen sense of discrimination between what is good and what is bad; what is right and what is wrong; and what is public and what is private. The fact that our country has traitors and communists, as well as corrupt officials shows that we have neglected the cultivation of these age-long virtues and have failed to apply them in our daily ways of living. As a preliminary step for our people to achieve a rational life, they will have to acquire the habits of orderliness, cleanliness, simplicity, frugality, promptness, and exactness in their daily life. As a guide for acquiring these habits General Chiang Kai-shek has set forth twenty-seven simple rules of conduct which deal first with good manners such as "buttoning your coat" and "walking to the left," and secondly, with sanitary ways of living.

Seven working principles have been laid out to promote the movement:

1. The movement should be started first from oneself and gradually be extended to others.
2. It should be started first with civil servants and gradually extended to the general public.
3. It should be started with simple matters and gradually extended to others.
4. Easy and inexpensive matters should be taken up first.
5. Public organizations and public places, such as schools, offices, stations, piers, theaters, parks, should be improved first.
6. Inspection follows instruction. The public should be taught with personal examples, lectures, pictures, plays, and cinemas. Then the association for the promotion of this movement should send out, from time to time, agents to inspect the results, and rewards should be given to those who deserve them.
7. Week-ends and holidays as well as leisure hours may be used to promote the movement. The activities of the movement should not replace the regular duties of the individual.

In Nanchang alone there were two thousand students, both boys and girls, who last summer volunteered to receive a short course of training for service in this movement, spending their whole summer vacation (instead of camping for their own personal pleasure and comfort) directing strangers on the train, educating shopkeepers on the street, directing traffic on the crossroads, supervising people's conduct at the parks and theaters. Most of the girls were used for visiting



SCHOOL CHILDREN SERVE NEW LIFE MOVEMENT

In Nanchang alone over two thousand boys and girls, after a short training course, devoted the whole summer vacation period to directing strangers on trains and streets, educating shopkeepers, visiting housewives.

and advising housewives how to keep their homes healthy and clean.

As a constant reminder to the people of this New Life Movement a symbol was designed showing a compass placed upon a shield. The compass represents the idea of a regulated life built upon the foundation of a shield for the purpose of self-protection and self-defence. The whole symbol suggests that the salvation of the country depends upon the building up of a regulated rational life of the people which will in turn build a strong nation. Today wherever one goes throughout the country, nothing so easily catches the eye as this New Life symbol. It appears almost everywhere: at the entrances to Government offices, on railroad platforms, in theaters, schools, restaurants, and public parks.

At the beginning of this movement, the Christian Churches of Nanchang were all invited to assist in its promotion by lending their preaching halls for meetings and public lectures. Of course, as ministers of the Gospel, we were glad and ready to lend every assistance possible for the promotion of this New Life Movement for which the Christian Church has been preaching for two thousand years. Christ said: "I am come that they might have life, and that they might have it more abundantly." Even though this New Life Movement does not bear a Christian label, it does seek to cultivate in man moral character; the old virtues of honesty, conscientiousness, justice, and charity. But how can a man get the power to live an honest, straight, and clean life? A mere set of moral codes will certainly not have the power to lead a man to an inner change of heart and spirit which is so essential to the rebirth of a new life. This power comes through

Christ alone and it is to give this power that the Christian Church is in China. Without the power attained through faith in the resurrected Christ, man's effort would be vain and fruitless. Dr. Hu Shih, the well-known modern philosopher in China, sounded a timely note in his editorial comment in the *L'impartial*, a daily paper in China. He said in part:

General Chiang Kai-shek is now a man of religious enthusiasm. He was baptized and converted to be a Christian a few years ago when the anti-Christian movement in China was at its height. Though he is now a man of the highest authority and is in a most powerful position in China today, he lives a life of great simplicity, cleanliness, and orderliness. Because he is living such a life himself, and is also a man of religious faith and enthusiasm, he recently has had the courage of starting openly such a new life movement which I believe will result in a nation-wide regeneration of our people's life.

At a joint meeting of the executive committee and the staff members of the National Association for the Promotion of the New Life Movement, General Chiang pointed out that in promoting this movement the coöperation of Christian forces in China is highly essential and much needed. Nowhere can we find a better demonstration of this new rational life than in the life of the small group of Christian missionaries. The selection of a devoted Christian as executive secretary of the National Association for Promotion of the New Life Movement assures the Christian Church in China of every possible opportunity to play a very important rôle in promoting this movement according to Christ's way of life. May we give thanks and praise to the Lord for opening to us such a wonderful opportunity to witness His abundant life to these vast millions of souls yearning for salvation.

Japanese Students Lack Religious Contacts

MORE THAN seven hundred American-born Japanese students from the United States and Hawaii are now in Tokyo schools, seeking to acquire a background of Japanese cultural traditions. Only six of these students are enrolled at St. Paul's University, Tokyo, because no

more have been able to pass the Japanese-language requirements for entrance. The following highly significant note is added to the report from St. Paul's about these students: "An appalling number of these young Japanese are found to have had no religious contacts."

College Group Pioneers in Rural Work

Vacation Church School in Exeter, Maine,
nets observable results, not only for the com-
munity itself but for the student leaders as well

By Margaret W. Teague

Director, Religious Education, Diocese of Maine

THE summer project in Exeter was a real pioneer adventure in the Diocese of Maine. Katharine Grammer, the Associate Secretary for College Work in the Province of New England, in looking for an opportunity for student responsibility where the task was great enough to challenge the imagination; where the student capacity could to some extent meet the need; and where the practical details of availability, finance, and the necessary groundwork could be arranged, asked me if Maine could offer a project which would meet these requirements. Exeter immediately came to my mind. It is a small rural town with a widely scattered population of about 770 inhabitants. It has an Episcopal Church but, for a number of years, there has been no resident clergyman. It has, however, the only Church school in the community. Furthermore, the town has no recreational facilities, no library, nor any very constructive leadership. There apparently was the field for a rural-college project.

The community selected, Miss Grammer and I turned our attention to the college group. The difficulties in securing the students were many. There was the question of their ability to pay the necessary board, of getting their transportation to and from Exeter, and of having some spending money for themselves for such expenditures as were not available from any funds which we had. We needed some basis for selection of personnel and after our personal interviews these four were decided upon:

1. My estimate of their ability to fit into a rural community.
2. The possession of some talents which

could be used and would coördinate with those of the other students.

3. Intelligent enthusiasm.

4. Previous experience in meeting responsibility placed upon them by the Church.

With these things in mind we finally selected eight girls who came from seven institutions for higher education in New England.

The logical second step was some preparation in the field. I went to Exeter for one week and visited in practically all the homes where there were children who might naturally come to a vacation school. This visit was followed up by the sending out of a mimeographed sheet telling of the actual date of the opening of the school and calling in registration blanks in order that we might have some idea of the number of children who would attend.

It was necessary also to find a suitable place in which the college group might live. This presented a real problem in a small rural community where all the available houses were, quite naturally, being lived in. There is in Exeter the Prescott Place, a large house "on the hill." When the woman who owns it heard about what we were hoping to do she said, "You may have the house for four weeks. I will give it to you in memory of Mrs. Prescott and in appreciation of her sister, Miss Avery, for all that those two women did when they lived here for my children and the children of the community." The next problem was the furnishing of the house. To this task a number of people in the little community turned their

thoughts and when the group arrived—while the house was not lavishly furnished—it was livable.

The importance of making a right start led us to call the group together for a week-end before we went to Exeter. At this time we discussed rural work, the curriculum of the school, some of the underlying educational principles and the objectives and values to which we were looking forward as a group. The Very Rev. J. Arthur Glasier of St. Luke's Cathedral, Portland, Maine, took the time from his vacation to give us a meditation followed the next morning by a corporate communion.

On July 17 the vacation school started with an enrollment of forty-three boys and girls. They were divided into three groups, kindergarten-primary, junior, and senior. Each group had its own worship which was followed by various activities such as Bible study, music, handcraft, recreation.

At recess time there were crackers and milk. One child wrote, "We have learned to say a grace since we came. We say this grace before we eat every day."

The school closed at twelve o'clock. The boys and girls who had been brought in were taken back to their homes. This transportation of the children was one of the most arduous tasks.

On August 13 the closing exercises of the vacation school were held in the Masonic Hall. The enrollment at that time was 110—real evidence of the continuous growth of the school.

The editor of the *Vacation School News*, which was published by the young people, wrote, "As a community project, a vacation school is one of the best for the betterment of your town." A belief in this was shown in one way by a surprise reception given the faculty at which there were present about three hundred of the townspeople. This brought the whole town together from all its outlying parts, and was an expression, not only of appreciation but of real interest in what a vacation school may do.

During the month in Exeter the college

group held what they called a "sunset service" on each Sunday evening. At the first one held at the Prescott Place where the girls were living, about thirty people were present. The next Sunday the number so increased that we had to move to a larger place and the last two services were held at the Masonic Hall. At the final one there were 180 people.

But what of the results? When the vacation school closed, what was the outlook for the future of that rural community? The church would soon be closed except for very infrequent visitations. The Church school would continue but with insufficient leadership. Something therefore would have to be done through the public schools which are themselves handicapped through small appropriations and underpaid teachers. These teachers, however, expressed a real interest and willingness to coöperate in any possible way. We were able to help with a good foundation library in both the primary and the high schools. We enlarged our lending library, which is taken care of by one of the communicants of the Church. We made suggestions for a girls' club and helped with a track meet for the older boys. The adults were eager to continue the Sunday evening services at least once a month. I have the names of forty-three boys and girls whose parents had expressed a desire for them to have the advantages of the Church school by mail which the diocese maintains for boys and girls who are unable for one reason or another to get to a Church school.

Some of the values which Miss Grammer felt that the college group received are first, the acquisition of a much better understanding of what the Church is trying to do through its mission work, and secondly, the growth in understanding of the rural situation with the respect and affection for the qualities which the people living there reveal.

These are some of the more tangible results. There are some which I believe are intangible and which cannot be measured.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THIS ARAPAHOE BOY IS PROUD OF HIS CORNFIELD

All the boys and girls at St. Michael's Mission, Ethete, Wyoming, have gardens which they care for under the joint direction of the Government and the Mission. Some of the children were able to augment their recent Lenten Offering with earnings from their gardens. Incidentally St. Michael's Lenten Offering this year amounted to \$311.50



1935 GRADUATES, ST. LUKE'S HOSPITAL, MANILA, P. I.

The nurses' training school is an important part of the Church's medical mission in the Philippine Islands. Girls come to the school from remote parts of the Islands and from distant points of the Far East



BISHOP BENTLEY'S FIRST VISIT TO SITKA, ALASKA

The Suffragan Bishop, at Bishop Rowe's request, left his usual circuit of the interior of Alaska to visit St. Peter's Mission-by-the-Sea at Sitka for baptisms and a celebration of the Holy Communion



TOOTHBRUSH DRILL, CHRIST CHURCH KINDERGARTEN, NARA, JAPAN

With the coöperation of St. Barnabas' Hospital, Osaka, our Nara kindergarten recently inaugurated a monthly clinic under the direction of a Japanese woman doctor and a public health nurse. The parents are very appreciative of the work



HANDWORK PERIOD, CHRIST CHURCH KINDERGARTEN, NARA, JAPAN

Classes for three- and four-year-olds, classes for graduate children, and increased emphasis on religious education are features of the Nara kindergarten work which are making it an ever more effective evangelistic agency

Church Institute for Negroes School



A class in nursing at St. Paul Normal and Industrial School, Lawrenceville, Virginia, is typical of the practical help which the nine schools of the American Church Institute for Negroes offer to the colored youth of our land who are eager to have

Train for Christian Citizenship



satisfying abundant lives. The St. Paul School, founded by the late James S. Russell, is the third largest Negro educational institution in America. It is now under the leadership of Archdeacon Russell's son, the Rev. J. Alvin Russell (left)



ST. MARY'S SUNDAY SCHOOL VISITS HOUSE OF LIGHT, KYOTO

The House of Light in the Matsugasaki section of Kyoto, is sending out a vast company of little disciples of the Master who will make Him known to many who would otherwise never have heard of Him



SOME OF OUR FISHERMEN'S CHILDREN AT NUEVITAS, CUBA

Homeless since the cyclone of 1932, these children live in an improvised shack. They are members of the Sunday school at San Miguel Mission. The Rev. Salvador Berenguer is the missionary in charge of this work



BOY SCOUTS, MORO SETTLEMENT SCHOOL, ZAMBOANGA, P. I.

The recent graduating class included eight Moro boys and girls from the intermediate school and six from the high school. Of the high school graduates one will go to St. Luke's Hospital, Manila, for nurse's training



THE BISHOP OF BRAZIL LAYS ST. MARGARET'S SCHOOL CORNERSTONE

Our new school for girls in Pelotas began its second academic year this spring. When the new building being erected in the heart of Pelotas, known as the Princess of the South, is completed, the school will move from its present rented quarters



RIVERFRONT CHILDREN AT HELENA, ARKANSAS

Dwellers on boats on the Mississippi River, these boys and girls all attend the Sunday school established by City-River Welfare recently organized by the Rev. Edward W. Mellichampe, rector of St. John's Church, Helena



CITY-RIVER WELFARE CENTER AT HELENA, ARKANSAS

Mr. Mellichampe's new venture reaches a large group of people hitherto untouched by any Christian work. It is his aim that the work may be a large factor in the building of the Kingdom of God on land and water from Memphis to New Orleans

Religious Show Boat Feature of Mission

Unshepherded plight of dwellers on Mississippi river boats leads Arkansas pastor to organize City-River Welfare to care for their needs

By Catherine Vineyard

Editorial Correspondent, THE SPIRIT OF MISSIONS

AN UNIQUE mission to the countless unchurched people who live along the banks of the Mississippi River in shanty boats, in tents, in little houses, in trucks, has been organized as the City-River Welfare by the Rev. E. W. Mellichampe, rector of St. John's Church, Helena, Arkansas, with the assistance of friends of many communions.

The first and basic principle of the City-River Welfare is the building of the Kingdom of God, on land and water, from Memphis to New Orleans.

Headquarters have been established at Helena, in a building equipped with a library, an auditorium, and reading room in the front of the building and an apartment in the rear. The apartment will always be occupied so that the building and the modest library provided for the river people may be open and available at all times.

A truck gathers children along the river front, on both sides of the levee, each Sunday afternoon, and brings them to the headquarters for Sunday school and church services. Regular services are held Sundays at 3:30 o'clock, with hundreds of river folk, who are not touched by any other Christian venture, coming to worship and to learn.

The truck itself plays an important part in this work. It is equipped with loud-speaking arrangements and as it goes over the city, will broadcast speaking and music, and will be a source of inspirational uplift and appeal to people of all classes, to turn back to God in the reading of their Bibles and in praying every day, and in worshiping when their church doors are open. A boat is being equipped to do the same work by water,

with a travelling library for the use of people wherever they may be found.

Many of the families who are touched by the river work are waterbound now, and will be until the river stage lowers. They live, often in cramped quarters, on cramped houseboats, in tents, and in makeshift houses. Their children must be brought ashore by rowboat or barge, to attend public schools.

Religious pageantry as displayed from a barge will be another step in the building of the Kingdom of God among the river people, using men, women and children on the banks of the river, and training this talent.

The boat and the religious show boat will tie up at the fronts of river cities and towns, and express to whomever may come to the show boat through all five of the human senses, the love of God and His appeal to His children.

This work should especially appeal to those who say they do not believe in foreign missions, and will be a test of whether or not they really believe in home missions.

Very small contributions from people living in the border States of the Mississippi River will be sufficient to carry on this great undertaking, if all the people in these States become interested enough to give even small contributions.

While the headquarters at Helena are small, still the work will grow rapidly now that it is under way, and will extend to every State bordering on the Father of Waters.

The scope of the work is almost infinite, but at the present those who are working on it expect to see it expand, from the headquarters or nucleus in

Helena, to Memphis and to New Orleans.

Lay workers and teachers assisting Mr. Mellichampe include Mrs. W. N. Johnson, organist; Mr. and Mrs. John Simmons, Elizabeth Heslip, Mrs. Elisha Burke, and Olan Mitcham.

The two houses of the Arkansas Legislature, before adjournment, passed resolutions favoring this work after the plan was presented to them by Mr. Mellichampe.

A letter written by Mr. Mellichampe to President Roosevelt was answered by his secretary, stating that this project would be presented to the President, which he felt would receive attentive consideration. This would be a means whereby at least ten or fifteen ministers, representing nearly as many communions may be given employment. An additional group of thirty-five or forty lay workers are expected to be employed in the same way.

A Chinese Communist Finds Christ

By the Rev. John G. Magee

Church of the Triumphant Way, Hsiakwan, Nanking, China

The Rev. J. G. Magee accompanied his former colleague, Shen Tz Kao, consecrated in June, 1934, to be Bishop of Shensi, upon the long journey from Nanking to that far northwestern diocese. Mr. Magee found that Communist bands and another group, known as the Red Spears, had terrorized a large part of the Province, and especially, had singled out its main city of Sian for their attention. An English Baptist mission is at work in the Province. Many of its people have been killed and their homes looted and burned. Several of their Chinese pastors have suffered death and injury. Mr. Magee was especially impressed by one young Chinese who, in times past, had participated in some of the attacks upon Christian people. This is his story.

CHINESE YOUTH had belonged for six years to the "kill-or-be-killed" group of Communists in Shensi. After taking part for some years in a campaign of murder, inciting peasants to revolt, and in stirring up students' strikes, he went last year as a delegate to the Communist Party, holding a secret meeting in Peking. Upon his return he and another delegate were arrested by Chinese officers. The other man was executed. This young man escaped through a confusion of names and after forty days in prison was released.

At that time he began to think seriously of the past six years and realized

that, though his motives were to help China, the whole campaign had simply caused more suffering to the people. While in prison he read Karl Marx and Confucius, but received no help from their writings. He was in despair, and probably would have killed himself if he had not been converted. He attended a Bible School where the subject for that day was: Jesus as the Saviour. He was deeply impressed and began to read the Bible and to attend services.

Soon after this he came to the missionary with a joyful face and said that while praying he had seen Christ who told him that he must fast and pray for a whole week. The missionary prayed with him every day. At the end of the week the boy told him that it had been the greatest experience of his life, that hereafter he belonged to Christ and would preach the Gospel. He immediately began to preach publicly and to denounce the Communists. One day when he was to preach in one of the Baptist chapels, the gateman noticed some suspicious-looking strangers about the door who had undoubtedly come to kill this boy. Two of the foreigners hurried him over a back wall, put him in their own car and never stopped until they came to a railway nearly one hundred miles away where they sent him off to safety. He is now in a Christian university and hopes after five years to go back to Shensi to preach the Gospel.

St. Margaret's Trains for Christian Service

Church's educational center for women in Province VIII is place whence students go forth to be practicing citizens of God's Kingdom

By Edna W. Bailey

Associate Professor of Education, University of California

THE PRIMARY purpose of St. Margaret's House in Berkeley, California, is to provide for a selected group of young women candidates, sound, practical, adequate training for Christian service. It is generally realized that the needs of today can only be met by trained and experienced workers. It is necessary to maintain the standards of work done under Church auspices at the same level as the standards generally held by the community for similar work. This means that Church social work is not acceptable when performed under the Lady Bountiful tradition, but must approximate the realistic plans and enlightened, sympathetic understanding of human nature which we find in the best social practice of secular organizations. It means also that religious education is not to be carried on according to the pedagogy of three hundred years ago, but is to make use of the best of modern educational philosophy and procedures.

Finally, religious education of late adolescents, commonly referred to as "student work," needs to become familiar with the findings of social psychology, and use the methods found successful in group work in other fields.

But such training cannot be given in an academic vacuum, or impersonally. Every resource for enrichment and stabilization of their own personalities needs to be brought into the service of these candidates. Moreover, all theoretical instruction must be related most intimately to the various practical enterprises in which they are to be engaged.

To these ends all the diverse, wide-ranging activities of St. Margaret's are contributors. St. Margaret's graduates

go out to serve a world with which they are in close touch. They have every opportunity to formulate the great truths and important insights of religion in terms which will be familiar, comprehensible, to their own generation. To point out some of the means by which this is accomplished is the purpose of this article.

The visitor, looking at the large group of resident college students, and at the ever-mounting number of "groups" and "councils" of young people who make St. Margaret's their headquarters, is likely to find himself asking whether these college students are not overwhelming the "real" students for whom the School for Christian Service primarily exists.

But a longer stay, a closer look, soon reveals the true relationship between all this campus-centered, community-centered life and the major purposes of the training school. The whole close-knit round of activities, in social service, in student work, and in religious education, in the Bay District and throughout Northern California, constitutes an admirable laboratory for the young women candidates. They acquire skill and understanding as they work with real problems; but they are helped to surmount their difficulties and build merited confidence in their own usefulness by skilled, patient, and intelligent supervision.

To those of us who are vitally concerned for the welfare of the students of the University of California the services performed for them by St. Margaret's House staff and students though incidental to the main purposes of St. Margaret's, are of great value and significance. St. Margaret's is doing its full

share in helping the university to develop for the State men and women of fine culture. There is quite as much (or even more) spiritual illiteracy and barrenness among educated, privileged young people as can be found among those who, though poverty-stricken and ill-conditioned, are yet taught by their hard lives some appreciation of eternal truths. "Where true joys are to be found" is not always clear to our most brilliant and favored youth.

Several persons close to student thought have observed that religion has begun to take the place of central interest formerly held by problems of relations between the sexes, and, more recently, by economic questions. Perhaps it is more accurate to say there is discernible a growing appreciation on the part of young people, of the fact that these and all other human problems are basically involved in the relation of men to God, of God to men.

The help given to earnest young people by St. Margaret's comes in part through the skilled and sympathetic management of various student groups; in part through opportunities given college students to find themselves through service to the community in religious education and in various forms of helpful work; and last and most significant of all, through personal contact with the Dean of the school, Anna G. Newell. It is perhaps enough to say that she so thoroughly exemplifies the cause she serves that even the most disillusioned and realistic of our young people hear her gladly, and seek her counsel most earnestly.

That there is genuine appreciation of the service of St. Margaret's to its residents and to the hundreds of students and others who are touched by its varied program is shown in many ways. A letter from a former student expresses what many feel:

St. Margaret's contributions to students are

not by way of presenting them with finalities, either of dogmatic thinking or of a particular acceptable way of living. But they lie mainly in the directions in which she leads students in thinking and understanding, and in changing attitudes. The three principal directions may be expressed briefly as upward, onward, and outward. The first is the most important and perhaps implies the other two.

The spiritual leadership at St. Margaret's and the chapel, around and through which the life of the house moves, has led the students with vague aspirations to a clearer conception of the glory of God, of His permanence, of His greatness, His transcendence, and of His incarnation in the life of the world. And even to those students whose vaguenesses are not clarified there is given a background of reality in worship which they must take into consideration in working out a philosophy of living.

Onward is the second direction. It is a new insight, which is caught rather than taught, into what the Kingdom of God is like, and the active love and coöperation which are necessary to bring it about. Living in a household of twenty-seven people harmoniously so that all may live and yet also let all the others live is not an easy task. Yet its very difficulty brings understanding and growth through working out common problems and sharing common joys. Through association this influence spreads to visitors to the house.

The third direction is outward. St. Margaret's is beautifully situated on the side of a hill, looking upward to the Berkeley hills and downward to the bay, and across the water to the Golden Gate and Tamalpais, or to the lights of San Francisco. Loveliness of physical surroundings works its own magic and has done its part in helping students to better understand the world we live in. But probably the truest way we are led outside of ourselves is through contact with other people. And the people which one may meet and have the opportunity to know are legion. There are university students, Church workers, seminarians, Bishops, and other clergy, social workers, and sometimes their cases, preachers and teachers of all varieties, artists and writers, in fact all kinds and conditions of men and women of various nationalities and races are available for a laboratory of human kind, and more glorious yet, if one wishes, for friends and co-workers.

It is difficult to sum up what St. Margaret's means to students, but perhaps it is enough to say that it is a place of new insights and understandings, of new surrenders and of new beginnings, a place from which will go out students to become citizens of the Kingdom of God.

**In an early issue—The Rev. J. Kenneth Morris of
Kyoto writes a Biography of Unusual Importance
about a Japanese Christian—Utako Hayashi**

Read a Book

Recommended by the Rev. Goodrich R. Fenner

Our guest contributor, the Rev. Goodrich R. Fenner, is a devoted son of the Southwest about which Dr. Calvin writes in *Sky Determines*. Recently Secretary for Rural Work in the National Council's Department of Christian Social Service, Mr. Fenner assumed, on April 28, the rectorship of St. Andrew's Church, Kansas City, Missouri. He is also the author of *The Episcopal Church in Town and Country* (fifty cents).

ARTISTS AROUND Taos and Santa Fe have painted the occult beauty of the scenery of the southwest country; writers like Willa Cather and Will Levington Comfort have written deeply moving chapters about the history of the people, but it has remained for one of our priests, the Rev. Ross Calvin, in *Sky Determines* (New York, Macmillan, \$2.50), to give a superb interpretation of that strange and recondite country.

A tourist does not need a Baedeker for his visit to New Mexico and the Southwest. Anyone can tell him where to find the numerous places of current and antiquarian interest, but I, who love New Mexico and who have been enthralled by its terrific and fantastic beauty, wish that people who visit the Southwest could have a better preparation for their great experience. I would like to see *Sky Determines* made a "prerequisite" for all tourists. In any book such as this one, the "easy chair tourist" must also be considered. He is a person who generally likes history and ethnology along with his scenery. For him, *Sky Determines* is an ideal book.

Dr. Calvin's approach to the country and the people is quite unique, but it is none-the-less thoroughly sound. The scientific undergirding of the book does not force the style into pedantic and technical molds. Its movement is swift and

smooth and its cumulative effect is that of a thrilling adventure story. And it is an adventure story! As they form a procession across this strange desert, mesa, and mountain country the great adventures are told of the "Forgotten Ones," the Puebloños, the Apaches, the Conquistadores, the Mexicanos, the American soldiers, and the cowboys.

All the complex variety of New Mexico phenomena is placarded before us in a sweeping and large-scale unity. As nowhere else on this continent it is all determined by the sky. As the source of moisture and heat is the sky, it has in a peculiar and oftentimes grotesque way, determined the flora and the fauna, the general aspect of the country, and the culture of the people. The sky determined the mode of life of the "Forgotten Ones." It is not an accident that these prehistoric people attained in New Mexico a level of culture unequaled elsewhere within the boundaries of the United States. Real Indian culture persists unchanged here long after it has disappeared in other parts of the country. The sky played a strong part in the beautiful story of the coming of the Spanish friars. The Spanish occupation, pueblo life, the Apaches and their long warfare with the whites, the primitive religion of the people, cattle and sheep raising, cowboys and outlaws, all were conditioned and disposed by the most potent force in New Mexico life—the sky.

Sky Determines is a grand book. It sets forward, in one tremendous stride, a deeper understanding of New Mexico and the Southwest. Most everybody has read those splendid epics of the Southwest—Miss Cather's *Death Comes for the Archbishop* and Mr. Comfort's *Apache*. The next logical book, and one that is a real background for them both, is Dr. Calvin's *Sky Determines*.

Why Missions?

A Series of Answers Based on the Gospel

III. The Field is the World

By the Ven. Frederick W. Neve

THE New Testament teaches us very plainly that the religion which comes to us from God was intended for the whole world. Even as far back as the time of Abraham, the promise given by God to him, was, "In thee and in thy seed shall all the families of the earth be blessed."

St. Paul specifically says, "And that Seed is Christ," which implied that the blessing He had come into the world to bring, was intended for all mankind.

Our Lord, Himself, said in His conversation with Nicodemus, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words were spoken at the beginning of our Lord's ministry and we find Him saying, on the day of His Ascension, this parting command and commission, "Go ye into all the world, and preach the Gospel to every creature." To this may be added the words of St. John, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

These passages ought to be amply sufficient to show that God's purpose in sending Christ into the world was to create a universal religion and that His loving purpose embraced all mankind.

It is true that in recent times, there has been a growing feeling that since the heathen have religions of their own, we should not disturb them in the practice of them. It is argued that their religions are better suited to them than our own, which we should keep to ourselves.

This theory is a complete contradiction of the divine purpose for which

Christ came into the world. We cannot, as Christians, allow it to be regarded even as a possible alternative to what we believe to be the divine Mission of the Church. For the Church, if it is to represent truly our Lord's commission, must accept His world-wide vision as an essential part of the Christian faith.

The claim that we can alter the marching orders of the Church, as constituting a mere tradition which can be dispensed with without repudiating an essential doctrine of Christianity, cannot be admitted for a moment. Such a change would completely compromise the Church's adherence to the divine purpose.

The Church, in its missionary work, is functioning as the Body of Christ, that is to say, it was created by Him to be used in the carrying out of His will, just as He used the body which He assumed when He came to this earth to carry out the will and purpose of the Father. Christ said to the Jews, "My Father worketh hitherto, and I work," showing a complete harmony and agreement between His work and that of the Father.

In the same way the Church, as the Body of Christ, must work in harmony and agreement with what we know and believe to be Christ's own plan and purpose, which was also that of the Father. To cease to do His will would mean that the Church had ceased to function as His Body and in this part of its work it would be acting on its own responsibility as a human organization aiming at something entirely different from the purpose it was created to fulfill.

NEXT MONTH—*Bishop Abbott will discuss Some Missionary Imperatives.*

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THE DIOCESE of Western Massachusetts made the Easter number of its diocesan paper, *The Pastoral Staff*, a Forward Movement number. It contains history of the movement, personnel, lists of its accomplishments and aims, and three pages of the opinions of prominent members of the diocese concerning it. Bishop Davies writes:

The activity now proposed to the Church might have been called the upward movement, for it is a lifting up of the heart to God. It might have been called the downward movement, for it is a strengthening of foundations and a deepening of faith and resolve. It might have been called the outward movement, for it is a reaching out to share the riches of God's goodness. It might have been called the inward movement, for it is taking our discipleship to heart. It might have been called anything but the backward movement, for it knows no retreat. It is called the forward movement, with all its inspiring suggestion of progressive development, increased usefulness, and advance in the Christian life.

THERE IS PERHAPS no group which is more challenged by an appeal to go forward than the young people. The Diocese of Minnesota has chosen for the theme of its annual convention, Youth and the Forward Movement. The Diocese of Georgia and the Diocese of Southern Ohio have organized a Young People's Division and The Young Churchmen respectively in which all the diocesan young people's organizations coöperate as a means of going forward in more effective service.

The Young Churchmen have made their first publicity poster a picture of young people going into a church and the words, Forward Young Churchmen. It is the theme and subject for rallies and speeches. They have written to the Forward Movement Commission recommending three things:

1. That young people be given some part in

the Forward Movement which they can do as a group.

2. That the Forward Movement Commission encourage parish planning groups and committees to incorporate the youth of the parish in their plans.

3. That some program of leadership training be inaugurated for the group just over twenty-five years of age, in order to keep that group active after they are too old for young people's groups, and in order to provide the trained advisory leadership for youth groups, of which the young people themselves feel the need.

The young people of the Church want to go forward and they want to be used. Full of enthusiasm and unbound by cumbersome habits or traditions, they eagerly offer themselves for a forward movement.

WHAT WILL A Forward Movement in religious experience, living, and service mean to the 36,000 vestrymen and wardens in the Church? Someone has pointed out that there are approximately 300,000 confirmed male members of the Episcopal Church, of which twenty-five per cent, or 75,000, may be said to be active. Including the wardens and vestrymen, the others serving on parish and diocesan committees, and another 1,000 Church school officers and layreaders, we may say there are about 40,000 "trust officers," 35,000 active and willing workers, and 225,000 inactive, inarticulate, and uninformed "nominal members." If the 40,000 "trust officers" more fully understood their duties, and the 35,000 "willing workers" were instructed how to be channels through which God's plans could work, the 225,000 "nominal members" could soon be brought into a closer relationship with Christ and the millions outside the Church aroused to a realization of its power and purpose.

LET US ALL remember on Whitsunday to participate in the Church-wide Corporate Communion at which we shall renew the vows of our Baptism.

SANCTUARY

The National Council

THIS summer is a critical time, more than usually critical, for the Church's Mission. Every Church member can help by remembering it every day in prayer. The Emergency Schedule, which is the minimum working budget for this year, must be met in full or more work is to be stopped; and beyond the reach of the Emergency Schedule lie the urgent needs included in the Challenge Schedule, which is the first step toward restoring parish and diocesan objectives that are more nearly adequate to the Church's need.

THANKSGIVINGS

For increasing concern about the Church's Mission on the part of many men and women and young people.

For the quickening of religious and devotional life in many Church people as the Forward Movement extends its influence.

For the generous help received from many missionaries who have made personal gifts of money even beyond the severe cuts in their salaries.

For progress made even under present conditions in many parts of the mission field: for work begun on the new and long-awaited building for St. Luke's and St. Elizabeth's Hospitals, Shanghai; for the reopening of Julia Emery Hall, Bromley, Liberia; for a measure of relief afforded to a few depleted and overworked staffs by appointments of new workers.

INTERCESSIONS

That financial support assumed by parishes, dioceses, and individuals may be fully and regularly provided.

That new contributors may be found, to make possible better and stronger work in the mission field.

That all members of the National Council and all other leaders may have wisdom to know and strength to do God's will in meeting their personal responsibility for the Church's work.

Many Bishops and missionaries, both at home and abroad, are going through really bitter months of hardship and discouragement. Let us pray that they may be comforted and guided, and that we all may do our utmost for the work that is not only theirs but ours.

ALmighty God whose wisdom has enlightened and whose will has ruled thy Church, grant to the National Council and to all other leaders and missionaries the guidance of thy Holy Spirit that in all things they may seek the welfare of thy Kingdom and the glory of thy Name, through Jesus Christ our Lord. Amen.

The National Council

Conducts the General Work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

National Council Meeting, April 30-May 2

ACTION ON THREE matters of very great interest to the whole Church was taken by the National Council at its meeting, April 30-May 2, in addition to other business of importance. One of these was the continuance of Julia C. Emery Hall at Bromley, Liberia. Another was the approval of arrangements for a general church hospital in Shanghai. The third was the adoption of the Challenge Schedule, which proposes to restore salary cuts of missionaries and to resume certain work relinquished for lack of funds.

Bishop Campbell, in a letter dated March 27, from Liberia, made an urgent plea for the restoration of sufficient funds to the Liberia budget to permit the replacing of the Bromley school on its former footing. He said:

As for the usefulness and need of Bromley, I am sure that the discharged principal, Miss Olive Meacham, can supply you with data at once convincing and accurate.* If all the missions closed their schools at such a reckless rate as we are doing, the Republic would be left with practically no educational facilities at all. Add to this the really remarkable piece of work done by Miss Meacham, and it is a public disaster to make impossible the continuance of the splendid program begun. The program included not only ten grades of school, but out-of-doors industrial and agricultural work and in-doors domestic science and general housekeeping. All this made a deep impression on the Liberians and won public praise not only from responsible officials in the Republic, but also special commendation for us from Dr. Thomas Jesse Jones,

of the Phelps Stokes Fund, when he visited Liberia in 1933.

It was voted to continue Bromley Hall beginning July 1, 1935, and to authorize Miss Meacham, who is in the United States, to return and resume her position as principal. The funds required will come partly from "Liberia specials" at the discretion of Bishop Campbell, there being \$5,000 now in hand; from interest on trust funds; and from the Liberian appropriation.

BISHOP GRAVES of Shanghai and M. P. Walker, treasurer, reported to the National Council that sufficient money (actual cash) was in hand to buy the land, build to completion and fully equip a general hospital in Shanghai, with ten per cent margin of safety. Plans for the hospital, made by the firm of Kwan Chu Yang, architects who have done work for the Rockefellers, have been submitted to the President and Treasurer of the National Council and Dr. Wood, to be approved by them after consultation with hospital experts in the United States. The Council voted to approve the plans and authorize Bishop Graves to proceed with the work.

This general hospital represents one of the most notable enterprises in the foreign field. It will take the place of the two hospitals now in Shanghai, St. Luke's and St. Elizabeth's. The proposal is to

*See THE SPIRIT OF MISSIONS for May, p. 203.

build and maintain not a large hospital but a perfect one. While St. Luke's and St. Elizabeth's have a total of 332 beds, the new hospital will have 270 beds. But the gain will be in the higher grade of care given. The hospital will be on an entirely new site. It is expected that the sites of St. Luke's and St. Elizabeth's will be used for commercial purposes, and the income thus derived constitute an additional endowment for the hospital.

There is already a very considerable endowment. This amounts to \$176,000 (Chinese dollars) at St. Elizabeth's, and \$33,000 (Chinese dollars) at St. Luke's. A large percentage of the building fund came from the Chinese themselves. In the estimate for the building and equipment of the general hospital is included the nurses' home. The Birthday Thank Offering of the children of the Church for the triennium goes to build the children's ward in the general hospital.

THE CHALLENGE SCHEDULE (see page 245) restores salary cuts and resumes work dropped during the worst of the depression. The schedule was adopted by the National Council in full. But its actual carrying out will depend upon the financial response to the Challenge.

In respect to the financial status of the National Council, the Treasurer, Dr. Franklin, reported that the receipts to date are lower than at the same date in 1934. This is to be attributed partly to the late date of Easter, owing to which the receipts show nothing as yet from the Children's Lenten Offering. But, even with the prospects in view, the margin of safety is exceedingly small. Dr. Franklin said that every member of the Church must give to the utmost, in order to meet the Emergency Schedule and attain the Challenge Schedule.

A MISSIONARY was appointed to the Missionary District of the Tohoku in Japan under unusual circumstances. Bishop Binsted of the Tohoku wrote a short time ago that so long as the Tohoku remains a missionary district, it will require the services of at least five or six

foreign priests. At that time, three were in the district, only two of whom were engaged in evangelistic work, the third preparing for such work by the study of the Japanese language. William Franklin Draper, a senior in the Virginia Theological Seminary, aged twenty-seven, offered himself for appointment, all his expenses for five years, including travel, outfit, rental allowance, pension premiums, and salary, to be paid by a trust fund provided by a special gift of \$15,000 for this express purpose. Mr. Draper desired appointment by the National Council, in order that he might be a full and regular representative of the Church. When he was told, after offering himself, that his appointment was unlikely, there being no money for new appointments, he succeeded in raising this fund, actual cash, to be deposited in a bank subject to remittances in his behalf as missionary by Bishop Binsted. Mr. Draper will be graduated this commencement from Virginia. He expects to be married in June to Miss Helenora B. Withers, who looks forward to helping him in the mission field. It is a matter of great significance that a young man of twenty-seven should be so eager to give himself to missionary work that he induces his friends to provide all the necessary expenses and enlists his fiancée as his enthusiastic assistant.

Some small measure of encouragement is provided by a few other appointments which were made to fill vacancies of long standing in our depleted mission staff. These appointments include Miss Anita Young of Chicago, Illinois, who goes as a teacher and evangelistic worker to the Moro School in Zamboanga, Philippine Islands; Miss Pauline West of Providence, Rhode Island, as a nurse to the Philippine Islands; and Miss Marion Frances Hurst of Chicago, Illinois, as a nurse to St. Luke's Hospital, Shanghai. The work of three schools of the American Church Institute for Negroes will be strengthened, both in the school and in the community, by the appointment of Miss Lillie M. Saunders, nurse, for Okolona, Mississippi; Miss Lettye H. Wheat-

THE NATIONAL COUNCIL

on, teacher, for St. Augustine's College, Raleigh, North Carolina; and Miss Montie E. Horne, nurse, for Voorhees School, Denmark, South Carolina. Miss Agnes E. Hickson of South Carolina was appointed to North Dakota where she will serve as diocesan director of religious education.

Changes in National Council personnel include the appointment of the Rev. Eric M. Tasman, already on the Field Department staff, as corresponding secretary for that Department, succeeding the Rev. Charles H. Collett. Miss Ruth Osgood presented her resignation as a field worker in the Woman's Auxiliary.

IMPORTANT ACTION was taken relative to Hua Chung College, located on what was known as the Boone Compound. Hua Chung is an affiliated college, the work of which is well known in this country through the recent visit of its president, Dr. Francis C. M. Wei. Boone Middle School, situated on the Boone Compound, is an effectual feeder to the college. In order to give Hua Chung College the sense of security of tenure it requires, its present quarters were voted leased to it for forty years, at the nominal annual consideration of one dollar (Chinese) a year, subject to the approval of the Bishop of Hankow. The exact terms of the lease were left to the discretion of the President and the Treasurer of the National Council and Dr. Wood.

An increase of salary in the amount of \$600 was voted to Bishop Demby, Suffragan Bishop of Arkansas. In connection with this action, appreciation of the fine work done by Bishop Demby was expressed.

An addition of \$1,000 a year was made to the discretionary fund of the Bishop of Honolulu. When Honolulu was recently put on a domestic rather than a foreign status, the allowances for children's education were automatically cancelled. Bishop Littell is put to great expense in extending the hospitality of the district to visitors, of whom thousands visit Hawaii weekly. The additional \$1,000 is made to help him meet this expense, which is regarded as necessary and de-

sirable, Honolulu being one of the particularly strategic points of the Church.

Bishop Colmore of Puerto Rico reported that, in order to balance the budget, in accordance with the required cut of \$9,600 in their appropriation for the year 1935, the missionaries in Puerto Rico and the Virgin Islands had joined with him in reducing their salaries four and one-half per cent. Bishop Colmore wrote in connection with this:

Naturally this is a serious action, but without it there seemed to be no hope of securing this amount. The clergy, especially those on very small salaries, and the other workers, will distinctly feel the pinch of this cut, more so this year, since the price of foodstuffs has risen considerably in Puerto Rico. We trust that this cut will not be necessary after this year and should be the first to be restored when possible.

The National Council accepted this self-imposed cut with appreciation and the hope that it would not be necessary in 1936.

CANON P. STACY WADDY, Secretary of the S.P.G., and Sir Edward Midwinter, K.B.E., chairman of the Finance Committee of the S.P.G., landed at New York on the second day of the meeting of the National Council, May 1. They were met at the pier by the Rev. Thomas A. Conover of Bernardsville, N. J., and escorted to Church Missions House. The Presiding Bishop had sent a radiogram to the ship, asking Canon Waddy to address the National Council at noonday prayers, one of the regular daily services at the Church Missions House. Canon Waddy, in his address, which was necessarily brief, stressed the fact that the Church must work in the world as it is. The world today, he said, is migratory. People are on the move, whereas, not so many years ago, people stayed at home. Where once new ideas and anything else from outside was regarded as suspect, now it is welcomed. The Church must have representatives stationed on the main travel routes of the world, to minister to the people of the world.

Numerous matters of detail were discussed and settled at the sessions, which were all open. Twenty-five out of the thirty-two members were present.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

C. A. Captain is Agricultural Missionary

GRACE HOUSE-ON-THE-MOUNTAIN, atop of Sandy Ridge, near St. Paul, in Southwestern Virginia, is working out the depression problem in a very practical way along agricultural lines. About three years ago, the County Board of Supervisors discontinued its appropriation for a Farm Agent on the ground of economy. In the meantime, the missionary at Grace House, Captain George F. Weise of the Church Army, has demonstrated on the mission farm what can be accomplished by careful, scientific farming. He is convinced that intelligent tilling of the soil will largely solve the relief problem in any country section. Captain Weise writes:

The agricultural phase of our work naturally grew out of conditions surrounding us. Nearly all the people living on Sandy Ridge were farmers, farming almost exactly the same way their forefathers did. A few had read of scientific farming, but knew absolutely nothing about it. An agricultural agent came to the mission about four years ago and gave a lecture on Better Corn Production and asked for volunteers who would make an attempt to grow corn scientifically, yet economically. I guaranteed to grow an acre of corn and said I thought I could grow fifty bushels an acre on our land. The farmers laughed because fifteen bushels of corn an acre was an average yield, and our poor soil could not grow more than eight or ten.

When the corn was tall enough to give a demonstration in the field the agricultural agent gathered a group of men for the first demonstration ever held in a corn field on Sandy Ridge. The men guessed that the plot might produce thirty bushels, but when harvesting time came we gathered seventy-five bushels.

The following year the county discontinued the agricultural agent's services and I was asked to carry on the work he had started. I gave a series of lectures on Fertility and Crop Production, showing how to build up the land by using the available materials which were being wasted by everyone, and also on Potato Culture. In the past our farmers grew no potatoes for market except a few bushels they peddled occasionally. The first year of our experiment we sold eighty bushels of U. S. No. 1's on the market, the next year 256, and this year we have from 1,200 to 1,500 bushels for the market.

A large number of them will be sold for seed potatoes. The farms being so small, crop rotation of the right kind was a real problem, but now the farmers are falling in line and varying their crops in the same way as we do on the mission farm, with very good results. Every fall we have our small community fair. This year I gave a talk on clover grown on the mission farm. The exhibit consisted of white clover, three kinds of red clover, sweet clover, and alfalfa. There was a large number of splendid farm exhibits, all showing the result of our agricultural classes. The relief roll from Sandy Ridge has been reduced, in the past three years, from twenty to four families.

Largely through Captain Weise's efforts the County Board of Supervisors has this year again appointed a Farm Demonstration Agent for Wise County, and in addition a TVA Farm Agent will supervise twenty demonstration farms and give individual attention to every one of those twenty farmers, helping them to make their farms pay.

In view of Captain Weise's fine agricultural work for his community, he has been appointed a member of various county committees: the Farm Debt Adjustment Committee, the Agricultural Advisory Committee, and the Rehabilitation Advisory Committee.

1 1 1

"THE MORAL STANDARDS in many of our small towns are often deplorable," writes the Bishop of Nevada, "due, no doubt to the low standards which have come about through the lack of religious teaching and public worship. Many in small towns and on ranches have been neglected by the Church for years. It has become a matter of introducing God to the stranger rather than interpreting the Christian religion to a lapsed people. In some places men are rarely seen at public worship, and in no place are they seen in numbers. To recover their attention is our immediate task."

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

GRIM TRAGEDY still stalks abroad in China. In April, in a village only twenty miles from Peiping, the home of China's learning, art, and culture, a young girl was buried alive by her father and her father-in-law to be. Both were respected farmers in the region. The son of one was betrothed to the daughter of the other. The young man was entirely willing. The young woman had imbibed new ideas about woman's freedom, indicated that she proposed to choose her own husband, and did not hesitate to go through the village street conversing with other young men of her acquaintance. Then the old women of the community began to talk about it. In spite of strict parental warnings the young woman continued to flout ancient custom. Finally the father and prospective father-in-law decided that the respectability of both families was being menaced. From their point of view there was only one course open. The young woman was taken to a quiet spot outside the village and buried alive.

A NEW COMBINATION classroom and dormitory building for St. John's Middle School in Shanghai is being erected and will be ready for use in September. It has been named *Shu Jen Tang* (Tree, Man, Hall). The idea is that a student grows and develops as a tree, and character building takes time. The idea is an appealing one to men like Mr. J. Randall Norton, headmaster of the school and his associates. They have the opportunity of shaping the lives of three hundred boys in an environment under the Church's influence where there is real hope of success. The building will cost \$34,489 Chinese currency. Of this amount, parents of present and former students have given over \$18,000 Chinese currency. Recently a second effort

was made to secure funds in order that the building might be completed without indebtedness. While this effort was under way Mr. Norton received a telephone call from a Chinese gentleman who had previously given a subscription. He said that if the building fund had a shortage he would make it up whatever it was. As a matter of fact the shortage amounted to only \$1,400 Chinese currency, and that has been wiped out by this gentleman's generosity.

HOW MANY people on the other side of the "Desk" have ever read Archdeacon Stuck's *Ten Thousand Miles with a Dog Sled*? It might just as well have been fifteen thousand. Archdeacon Stuck certainly traveled, on foot, on Alaska snow trails fifteen thousand miles and more. But he always tried to be conservative in his statements. This question is asked because there has just come to my notice the fact that this very wonderful book is still selling through its publishers, Scribner's, of New York. Archdeacon Stuck died in 1920. I venture to say there are few books of travel, even such adventurous travel as was his, that are selling fifteen years after the death of the author.

BISHOP MOSHER of the Philippine Islands was in this country in 1928 for the Washington General Convention. He did not come to Denver in 1931, but he was in Atlantic City last October. Writing on shipboard returning to the Philippines, he says:

My visit to the United States seems to me to have shown that the whole attitude of the Church towards its missionary work, as expressed at Atlantic City and as evidenced by the reduced giving, and as I have seen from other signs which have been only too plain, is to be entirely different in the future to what it has been in the past. It will therefore be my

purpose to lead my diocese into facing a new situation and to the realization, in the immediate future, that we must not expect support from any but a very few devoted followers of Christ who desire to see Him made actually the Saviour of the world. I shall try to impress upon them that all others, who have helped for other motives, are no longer interested and cannot be expected to be, until the western world has passed this period of accentuated individualism and of uncertainty in its Christian belief.

EIGHT BOONE MIDDLE SCHOOL students were recently baptized. One of them was a youth who only a year ago filed a protest against being required to read Dickens's *Christmas Carol*, as a part of his English studies. He asserted that the book was really Christian propaganda. In a recent composition test each student was asked to describe the event that had most influenced his life. Several wrote about their baptism. One described his intense anti-Christian feeling when he entered the school a few years ago. He had not been long in the school when he formed a strong friendship with a Christian lad who finally persuaded him to go to some of the sessions of the Student Christian Summer Conference. The result was that his hatred of Christianity was modified. A few months later he joined a Bible class taught by one of the American members of the faculty and eventually he found his way to God.

JOHN R. MOTT, who is sometimes spoken of as a "world citizen" because, as he explains, "I have traveled the world over, visiting more than sixty countries in an effort to raise the youth of all nations," arrived in China early in April for his ninth visit. In an interview with representatives of the Shanghai English language press, Dr. Mott expressed the opinion that there is in the hands of Christian people in the West, ample money to meet all the missionary needs of the present time. The problem is how to convince its possessors of the vital importance of the missionary work of the Christian Church and so enlist their co-operation in its maintenance and extension. Dr. Mott is convinced that further

retrenchment on the part of missionary authorities in the sending lands will produce such a mental attitude on the part of donors that this retrenchment will cut off the very roots from which the missionary movement has sprung. "I feel that they have gone too far already with cuts and retrenchments," he says. During his stay of a month in China Dr. Mott visited some of the chief centers such as Nanking, Peiping, Kaifeng, Hankow, Hangchow, and Canton.

With Our Missionaries

ALASKA

Bessie Blacknall sailed April 6 on the *Yukon*, after regular furlough in the United States.

CHINA—ANKING

Mr. and Mrs. P. C. Gilmore sailed May 14 from Southampton on the *Scharnhorst*, after regular furlough.

CHINA—HANKOW

Caroline Couch sailed April 26 from Montreal, for England, on the *Montcalm*.

Elizabeth Kemp, daughter of Robert A. Kemp, sailed May 3 from San Francisco on the *President Taft*, after postgraduate study in the United States.

Mrs. J. E. Olsson sailed March 20 from Shanghai on the *Hikwa Maru* for Vancouver, on advance furlough.

The Rev. and Mrs. E. L. Souder sailed May 21 from Hankow on the *President Hoover*, on regular furlough.

CHINA—SHANGHAI

Dr. J. C. McCracken, accompanied by Mrs. McCracken, arrived April 30 in Seattle, on sick leave.

CUBA

Mrs. J. H. Townsend sailed May 10 from Havana for her home in Deep River, Connecticut.

HONOLULU

The Rev. and Mrs. James Walker sailed March 29 from Honolulu on the *President Wilson*, via the Canal Zone, on regular furlough.

JAPAN—KYOTO

The Rev. and Mrs. J. J. Chapman arrived April 24 in Culpeper, Virginia, on regular furlough.

Dr. and Mrs. Frank M. Jones sailed May 17 from San Francisco on the *President Coolidge*, after regular furlough in Canada.

PHILIPPINE ISLANDS

Constance Bolderson sailed April 23 from Portland on the *General Sherman*, after regular furlough in the United States.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

The Children in Your Parish

THE FIRST CONCERN of every family is the welfare of its children. The first concern of every parish must be the Christian welfare of its boys and girls.

If the parish is to care for them at all adequately, there are a few basic and elemental requirements which must be recognized. Whether the parish be large or small, whether it be in a great city or in a small community, there are certain needs in the lives of children which must be satisfied if they are to grow in Christian living. And these needs can be met in any parish where the elders care for the Christian welfare of the boys and girls.

I The children must be known—The parish should have a complete and up-to-date list of the names and addresses of the boys and girls up to fifteen years of age:

1. Those on the parish roll;
2. Those within the parish who are receiving Christian education in some form at least;
3. Those within the parish and potential wards of the parish;
4. Those for whom no provision is made.

II The children must be understood—Children are not mere names on a list. They are living persons, all different. They differ in interests and in character, in home situations and in training. If they are to grow as Christians, someone must take a friendly interest in each one and learn about his or her life. There must be a vital concern about:

1. The Child's Interests;
2. The Child's Environment;
3. The Child's Home.

III The children must have the right kind of leaders—1. We should, therefore, conscript the best leadership of the parish. If boys and girls are the greatest asset of the parish, there is no more im-

portant Christian duty than to provide them with the best leaders available for their Church school classes and their clubs and societies.

2. Use all Types of Abilities. There are men and women in every parish with special abilities who can be used as leaders of boys and girls in classes or clubs. The man or woman who has a trade, profession, or a good hobby can use this as a means of making life better for boys and girls.

3. Provide Leadership Training. Good leadership in a parish demands time for preparation and improvement. The leaders should confer with one another and with the minister about the lives of the children. They should plan to discover and train new leaders.

IV Children must have home coöperation—Christian living is a joint product of home and Church. Neither of these two institutions can do its work without the coöperation of the other. Hence Christian training of children demands:

1. A Christian home—The training given by the Church demands for its success a home where God is honored and where Christian attitudes are practised.

2. Coöperation of parents in the work—A lively interest on the part of the parents in what the boys and girls are doing and learning in Church is necessary if the children are to recognize the importance of the work.

3. Coöperation of parents with the workers—Parents must trust and work with those who are teaching and leading the children in the Church. Close accord between parent and teacher will increase the value of the work of each. The child is the sufferer if there is misunderstanding and the loser if there is lack of accord.

V The children must have personal recognition and appreciation—Children

grow in the sunlight of appreciation. If they are to grow as Christians they must be given opportunities to earn appreciation by their efforts. They must be given tasks which they will take pride in completing. They must be led to feel their importance in the life and work of the Church.

1. In Worship

a. As recognized members of the worshipping congregation.

b. As persons with special needs for whom special and graded forms of expression are provided. Children should have a share in planning these special services.

2. In Work

a. As active and recognized members of the Church with their own responsibilities for giving and working through projects of parish, diocese, and national Church.

b. As a special group to whom the Church may look for special and voluntary enterprises. These should not be limited to Sunday activity but should be the center of weekday gatherings.

3. In Study

a. As recognized members of the learning Church with their own classes and studies.

b. As having special interests and curiosities about religion and life which deserve satisfaction.

VI The children must have Christian Fellowship—The Christian life is a life of human fellowship. It is the life of a Church group. If children are to grow in Christian living, they must have adequate opportunity for Christian fellowship in social meetings.

1. With the congregation as a whole: in parish gatherings, at entertainments or picnics.

2. In special children's gatherings.

3. In boys' and girls' clubs and other organizations as definite parts of the whole parish life.

VII The children must find themselves taking part in a well ordered program—

1. They must have the kind of methods

and materials suited to their years. Lesson materials and activities must meet the specific needs of the various age-groups.

2. Plans must be made for frequent tests in order that children may realize that their progress is of real importance.

3. Sunday and weekday activities must be part of a completely thought out and well integrated program. Conflicts in activities must be avoided.

This article is available in pamphlet form at \$1.00 per hundred copies from the Department.

* * *

CHURCHMEN INTERESTED in the development of the religious life of college students have organized with the endorsement of the National Council, the Church Society for College Work. The directors of the society at their first meeting last month elected these officers: the Rev. W. Brooke Stabler, president; the Rev. C. Leslie Glenn, vice-president; the Rev. Theodore O. Wedel, secretary; and Thomas S. Gates, treasurer.

The immediate objectives of the society are:

1. To assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; and to increase the number of such workers in places which are undermanned.

2. To develop an adequate and detailed file of clergy interested in and qualified for college work in order to advise intelligently about placement.

3. To continue to bring to the attention of the Church the strategic importance of college work.

4. To aid the movement for Christian conferences and retreats for college students.

5. To recruit for the ministry.

6. To gather together those committed to the cause of college work for prayer, inspiration, and planning.

7. To raise money for the support of the work.

8. To unite in intercession those who care about the college work of the Church.

Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

Rural Work Conference to be Held July 1-12

THE DEPARTMENT is happy to announce that the Episcopal Conference on Rural Church Work will again be held this summer. As usual it will be conducted in connection with the Rural Leadership Summer School of the University of Wisconsin, July 1 to 12.

Despite the loss of its Secretary for Rural Work, the Department is determined to continue this particular project. Hence the Executive Secretary will, as in 1931, serve as leader and chaplain of the conference. The Rt. Rev. Theodore D. Bratton, Bishop of Mississippi and Honorary President of the Rural Workers' Fellowship, will preach the annual conference sermon at Grace Church, Madison, Wisconsin, on Sunday, July 7.

Each day will begin with a celebration of the Holy Communion in St. Andrew's Church. After breakfast members of the group will attend the special lectures provided by the university. Then all groups will meet for the daily assembly, at which Dr. Don D. Lescohier, Professor of Economics at the university, will lecture on Trends Toward Security.

Thereafter the Episcopal group will gather for its own noonday conference. The general theme for these daily conferences will be Rural Church Methods. The following subjects will be presented by clergy who have shown special skills in dealing with them: Religious Education in the Rural Church by the Rev. Vernon C. McMaster of the National Council staff; Preparing for Spiritual Adulthood by the Rev. Peter E. Spehr of Nebraska; A Survey of a Local Trade Area by the Rev. Earl T. Kneebone of South Dakota; Rural and Urban Church Relationships by the Rev. John R. Pickells of Illinois; Values and Risks in Using Lay Readers by the Rev. Val H. Sessions of Mississippi; and Rising Tides of Rural Secularism by the Rev. R. H. Mize, Jr.

The conference is planned especially for the rural clergy, all diocesan rural workers, both laymen and laywomen, all officials and officers in organizations who are charged with the work of the rural church. The clergy and laymen of the conference will be housed together in one of the fraternity houses. It is expected that their expense for room and board during the entire period can be kept at last year's figure of \$23.65 for the entire period of the conference. Full details may be secured by writing to the Department.

1 1 1

PART OF THE action of the 1934 General Convention in regard to motion pictures gives Churchmen a job right now:

1. That this Convention give its cordial support to the efforts of the Motion Picture Research Council seeking to correct the evils of the Motion Picture Industry.

2. That it add its influence to that of all organizations working for higher standards and better practices in this field; and

3. That it approve such movements as aim to liberate the exhibitors of films from such practices as block-booking and blind selling which arbitrarily limit the free choice of pictures by the exhibitors.

The plan of the Motion Picture Research Council for remedying this evil has been embodied in a bill introduced into Congress by Samuel B. Pettengill, a Representative from Indiana, and known as H R 6472. This bill would "prohibit and prevent the trade practices known as compulsory block-booking and blind selling in the leasing of motion-picture films in interstate and foreign commerce." In view of General Convention's very specific action on these subjects this bill deserves the cordial backing of all Churchmen. The Department has placed full information in regard to it in the hands of the chairman of the social service department of each diocese and district.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Executive Board Meeting, April 26-29

MANY TIMES IN the past the Executive Board of the Woman's Auxiliary has wanted to get away from the always pressing needs for action on specific cases long enough to consider underlying questions of policy and the character of the work as a whole. This procedure was accomplished, or at least begun, at the recent meeting held April 26-29 in Church Missions House, New York. Of the seven morning, afternoon, or evening sessions, six were given over to such conference. The desire for further exploration and study was so evident that the chairman asked the Board members to continue their work all summer, for report and further conference at the October meeting.

Among the many subjects considered were: the aims of the Executive Board; the Woman's Auxiliary's relationships with missionaries; field work, past experience, present need, and future policy; the best use of field workers; the educational value of the whole program of the Woman's Auxiliary, a conception of education as much more than acquiring information or belonging to a study class; promotion of the United Thank Offering, what emphasis should be given to it now, what methods used; program-building; development of the Woman's Auxiliary's social service program; the value of professional women's work in education and social service; objectives of the supply department, its methods, its relation to the present-day desire of professional organizations, Federal and State, to administer relief not by giving supplies but by giving money; college students and the Church's college workers, student needs and the character of the Church's work; standards for Church work, recruiting and training missionaries, even the precise question, what *is* a missionary?

The Presiding Bishop in a brief ad-

dress urged the continuing personal activity on the part of every Church member as the real basis of the Forward Movement, and Dr. Franklin voiced a warning against a dangerous complacency which may result from meeting the Emergency Schedule, which is only a minimum for 1935.

Ratification of the proposed Child Labor Amendment was favored by a motion on which the roll call showed fifteen in favor, one opposed, two not voting, and two absent. Women in States where the Amendment is not yet ratified are urged to secure information on this subject from the National Child Labor Committee, 419 Fourth Avenue, New York City, and, as opposed to the Amendment, the National Committee of the Protection of Child, Family, School, and Church, 1218 Olive Street, St. Louis, Missouri. If, after study, they favor ratification, they are urged to take action. Attention was called again to the statement adopted by the Triennial Meeting:

As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus.

In accordance with resolutions passed by the Triennial Meeting on the subject of Christian citizenship, the Board urged that effective action be taken in dioceses and parishes, on matters affecting international, interracial, or other social conditions. Execution of this action of the Triennial falls normally within the province of the diocesan social service chairmen. Dioceses where as yet there is no such officer are urged to secure action in whatever way seems most effective. (Out of ninety-seven diocesan annual reports recently studied, fifty-three showed social service chairmen.)

THE NATIONAL COUNCIL

After struggling with a pasteboard ballot box at the Triennial elections, Miss Elsie C. Hutton, who was chairman of the election committee, has presented to the Board as a gift from the evening branch of her parish, St. Mark's Church, Mt. Kisco, New York, a handsome and durable ballot box of carved wood with brassbound corners.

Young people's work and a new religious education department in Hawaii, and college work in general, were subjects briefly presented to the Board by Leila Anderson, just returned from Hawaii and from visits to several colleges and universities.

In support of its request made at the December meeting to THE SPIRIT OF MISSIONS that the October, 1935, issue

be a special United Thank Offering Number, the Board adopted this resolution:

WHEREAS, In October next there will be issued a special number of THE SPIRIT OF MISSIONS devoted to promotion of the United Thank Offering, and

WHEREAS, Such United Thank Offering Number will be of the utmost value in securing the coöperation of the Church on behalf of the offering, therefore

BE IT RESOLVED: That the Executive Board urge all diocesan and parish officers to present plans devised for insuring distribution of the United Thank Offering Number and to secure an increase in the number of parish representatives of THE SPIRIT OF MISSIONS to further this purpose, and further

BE IT RESOLVED: That in recognition of the centennial year of THE SPIRIT OF MISSIONS, special effort be made throughout the Woman's Auxiliary to secure annual subscriptions to the magazine, thereby spreading missionary information more widely among our people.

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This is to certify that the average circulation of THE SPIRIT OF MISSIONS for the six months period ending December 31, 1934 was 31,840.

C. J. Fleischman,
Business Manager.

Subscribed and sworn to before me this 20th day of May, 1935. Isabelle M. Bracklow, Notary Public. My commission expires March 30, 1937.

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—Dr. Gardiner M. Day in *The Witness*.

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THE SPIRIT OF MISSIONS

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THE CHURCH SOCIETY FOR COLLEGE WORK

The undersigned have formed themselves into *The Church Society for College Work* to advance the cause of the Church among students.

They invite all laymen and clergymen of the Protestant Episcopal Church who would like to support this work actively to join this Society.

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JOHN CROCKER
JOHN T. DALLAS
NORMAN H. DAVIS
SAMUEL S. DRURY

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ROBERT ROOT
MRS. HARPER SIBLEY
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To THE REV. W. BROOKE STABLER
3805 Locust Street
Philadelphia, Pennsylvania

-----, 1935

Being in sympathy with the aim of *The Church Society for College Work*, I wish to be enrolled as a member and enclose my contribution to the work of the Society for 1935 as indicated below:

\$1.00—Annual

☐

\$10.00—Sustaining

☐

\$5.00—Contributing

☐

\$25.00—Supporting

☐

\$100.00 and upwards—Patron

☐

SIGNED

ADDRESS

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear in October, but its distribution must be planned now, before the summer vacation period. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it is to be a handbook of U.T.O. information, interesting to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the offering, develop more missionary-minded Church people, and permit THE SPIRIT OF MISSIONS to celebrate its one hundredth birthday with a splendid bouquet of new readers.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers.

THE SPIRIT OF MISSIONS, Church Missions House,
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